The Christian Century

PUBLISHED WEEKLY

A Reply to Bishop Berggrav
By E. G. Homrighausen

Evanston Storm Warnings
An Editorial

Pakistan at the Crossroads
By George L. Abernethy

October Survey of Books
Presenting Twelve New Publications

OCTOBER 7, 1953

In This Issue

E. G. Homrighausen has been professor of Christian education at Princeton Theological Seminary since 1938. A Presbyterian clergyman, he was a delegate to the Oxford and Edinburgh conferences in 1937, and a consultant at the Amsterdam Assembly of the World Council of Churches. Dr. Homrighausen has written a number of books, among them *Christianity in America—a Crisis, Current Theological Trends, Let the Church Be the Church* and *Choose Ye This Day.*

George L. Abernethy is professor of philosophy at Davidson College in North Carolina. He has degrees from Bucknell University, Oberlin and the University of Michigan. The past year, while on leave from Davidson, Dr. Abernethy studied comparative religion, the Middle East and Pakistan at Columbia University, on a fellowship awarded by the Ford Foundation's fund for the advancement of education.

George C. Stuart is minister of First Christian Church, Bloomington, Ill.

Pearl Mahaffey is professor of art history at Bethany College, Bethany, W. Va.

Steven T. Byington of Ballard Vale, Mass., was formerly on the editorial staff of Ginn & Co., publishers, and has made a lifelong study of Bible translation. His review of the Jehovah's Witness translation of the New Testament appeared in The Christian Century for May 9, 1951.

Hugh Stevenson Tigner is pastor of the Plainville, N. Y., church.

Lee E. Cannon is professor of modern languages at Hiram College, Hiram, Ohio.

E. Wesley Hiler is on the faculty of the University of Nevada.

Maurice Natanson is associate professor of philosophy at the University of Houston.

B. Clifford Hendricks professor emeritus of chemistry and chemical engineering at the University of

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Coming Events

Oct. 10-11. Reorganized Church of Jesus Christ of Latter-Day Saints Conference, Eugene, Ore.
Oct. 11. Men and Missions Sunday.
Oct. 11. Chicago Sunday Evening Club; Louis H. Evans, speaker.
Oct. 11. St. Paul's Cathedral Choir of London Concert (Protestant Guild for the Blind sponsorship), Symphony Hall, Boston.
Oct. 11-13. Arizona Disciples Convention, Tempe.
Oct. 11-18. Churchmen's Week (National Council of Churches General Department of United Church Men).
Oct. 13-15. Alabama Disciples Convention, Birmingham.
Oct. 13-16. Virginia Disciples Convention, Lynchburg.
Oct. 14-24. Moravian Provincial and Interprovincial Boards and Committees, Bethlehem, Pa.
Oct. 15. Japan International Christian University Foundation Fall Meeting, New York city.
Oct. 15-18. Disciples State Conventions, Albuquerque, N. M.; New Martinsville, W. Va.
Oct. 15-22. National Christian Teaching Missions, Galesburg, Ill.; Ithaca, N. Y.; Nashville, Tenn.
Oct. 16-18. Reorganized Church of Jesus Christ of Latter-Day Saints Conference, Portland, Ore.
Oct. 18. Laymen's Sunday (N.C.C. General Department of United Church Men, Laymen's Movement for a Christian World, sponsors).
Oct. 18. Chicago Sunday Evening Club; Charles B. Templeton, speaker.
Oct. 18. N.C.C. General Department of United Church Men Mass Meeting, Washington, D. C.
Oct. 21-23. N.C.C. Department of United Church Women Secretarial Conference, Buck Hill Falls, Pa.
Oct. 22-29. National Christian Teaching Missions (N.C.C. Joint Department of Evangelism), Chicago; Cleveland; New Britain, Conn.; Ottumwa, Iowa.
Oct. 25. World Order Sunday.
Oct. 25. Chicago Sunday Evening Club; Charles B. Templeton, speaker.
Oct. 26-27. N.C.C. Division of Christian Life and Work Third Annual Meeting, Cleveland.
Oct. 26-30. Pacific Northwest Audiovisual Workshop (N.C.C. Division of Christian Education), Seattle.
Oct. 27. New York Institute for Religious and Social Studies; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; H. Richard Niebuhr, Arthur L. Swift, Jr., Harlow Shapley, speakers.
Oct. 27-29. National Convocation on the Church in Town and Country (N.C.C. Department of Town and Country Church, Minneapolis and St. Paul Councils of Churches), St. Paul, Minn.
Oct. 27-30. National Study Conference on World Order (N.C.C. Department of International Justice and Good Will), Cleveland.
Oct. 29-Nov. 5. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), West Seneca, N. Y.
Oct. 31. Reformation Day.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

Nebraska, now lives at Longview, Wash.

David Knepper is professor of public administration at the University of Houston.

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, OCTOBER 7, 1953 NUMBER 40

EDITORIAL

IT IS TOO SOON to forget Korea. President Rhee's resounding rejection of a status of neutrality for his nation underscored the point, just in case it needed emphasis. His September 28 blast came in response to a story which originated with Thomas J. Hamilton, United Nations reporter for the *New York Times*. Four days earlier the *Times* had featured Hamilton's report that the United States plans to offer Russia and China a choice between two courses of action on Korea. If the communists continue to block the unification of Korea, as they have done since 1945, we will continue to base large forces there. But if they will agree to the unification and independence of Korea, plus the withdrawal of all foreign troops, we will be prepared to join in an international guarantee of Korea's neutrality. The source of the story was not indicated, but the *Times* unquestionably had good reason for regarding it as reliable. So did President Rhee, who declared in Seoul: "We cannot take seriously any proposal for the neutralization of Korea so long as we have powerful aggressor nations which are left unpunished and unconverted from their violent ways. Even if all members of the United Nations should guarantee our neutrality, we would not accept the status since so many nations are undecided on whether to stand on the communist or democratic side, whereas the whole Soviet bloc is armed for aggressive welfare." He said he expects to "resume the battle" if the political conference does not meet his demands in 90 days, and expects us to back his course of action. President Rhee's statement indicates that we should not try to impose any settlement without consulting him. But are we going to permit him to dictate to us? A free and united Korea, with all foreign troops withdrawn and a binding agreement assuring its neutral status, is, from our point of view, better worth risking than any possible alternative.

Rhee Refuses a Neutral Status

Will the Korean Talks Be Held?

AT THE U.N. the conviction grows that the political conference on the future of Korea may not be convened by October 28. If it is not held by that date, it may not meet for some time. It will be recalled that the holding within 90 days of a political conference to determine the future of Korea was a principal condition of the truce agreement. Sixty days are gone and pessimism concerning the possibility that the mounting difficulties will be overridden in the time remaining grows. The reasons are not hard to find. One was the Pyrrhic victory won by the United States in the exclusion of India from the talks. The bitter controversy between us and the British Commonwealth nations over this question revealed a point of weakness in the Western community which the communists were quick to exploit. Chou En Lai jumped into the breach with an ultimatum, delivered on the eve of the new session of the United Nations Assembly. He demanded that the world organization reconsider the whole matter and permit not only India but a whole raft of communist nations to enter the political conference. More than that, the agenda was to be expanded to include many other matters than Korea. This move got no support, which probably did not surprise Chou. But it threw the responsibility for the failure to meet back at the allies, and Chou was content to leave it there. So far our state department does not seem greatly disturbed either. But there is light on the horizon in the reaffirmation by Churchill on September 29 that his May eleventh proposal of a top level conference between the United States, Britain, Russia and France still stands, and in India's effort to persuade the United Nations Assembly to endorse the Churchill proposal.

Communists Violate Religious Liberty

TWELVE YEARS in prison was the sentence imposed by a Polish military tribunal on Roman Catholic Bishop Kacmarek of Kielce. At the same time, three priests were convicted and given terms of from six to ten years. A nun who confessed "unconditionally" was released. The Communist reports of the trial said all confessed to espionage for the Vatican and the United States, to hostility to the communist regime, and to "diversionary activities," whatever they may be. This calls for four observations. First, the court was a military tribunal, which suggests that the regime did not trust a civil court to hand down the verdict it had determined to impose. Second, the report of what happened came through Communist official channels, which can be expected to transmit the truth only when it happens to coincide with official desires, which is rarely. Third, with both the judicial and informational processes corrupted, it is impossible to know for a certainty that the alleged confessions were actually made or that, if made, they correspond with the facts. Our own returning prisoners of war in Korea have told once more how untrue confessions are extracted by refinements of torture, and A.P. Correspondent William Oatis has described with a good reporter's meticulous attention to detail how he was

reduced to an abject automaton in a Czechoslovakian prison. Finally, the charge that the bishop and his priests were engaged in espionage for the Vatican and the United States illustrates once more the disservice rendered to the church by those who advocate sending an American ambassador to the Vatican because it constitutes the "best listening post in Europe" and "a source of information about the iron curtain countries." We hope a way can be found to file a protest at the United Nations against this violation of religious freedom in Poland.

No Permits for Promiscuity!

THIS WEEK the newspapers are again filled with the pictures and clamor incident upon another union of Hollywood celebrities, both of whom have wed several times previously. Sometimes the woman is shown with her children, each of whom has a different father, and with the shop-worn character who proposes to succeed the earlier glamor boys in her life. To continue to refer to unions of this kind as marriages is to degrade the word beyond recognition. They are not marriages, regardless of what is written in the law. When vows have been broken three, four or five times, there can be no serious intention to keep them when they are taken again. When this stage is reached, the parties are in effect asking society to provide legal sanction for the state of promiscuity in which they have chosen to live. Society has no right to grant such sanction. It has the duty to uphold the sanctity and stability of marriage and to resist corruption of its moral standards. One way it could do this would be to limit the number of marriages which could be contracted by persons whose previous unions had ended in divorce. Where draw the line? We suggest that further marriage licenses be denied to persons whose failure in three previous attempts at marriage has been attested to by the divorce courts. The same principle could be applied as that which is used by several states in dealing with incorrigible criminals: regardless of the crime, the fourth conviction is for life. Limiting the number of marriages it would be possible to enter into successively would not clear up the moral smog which darkens Hollywood and certain levels of society. But it would say to the young people who are most likely to be influenced by motion picture and television stars that civil society agrees with the church that marriage is an "honorable estate, instituted by God . . . and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly and in the fear of God."

Do We Follow The French?

IF ALL the women and children, as well as all the men, in the United States do not become beer drinkers, it will not be the fault of the brewers and their highly paid advertising talent. The target of their current drive is the family shopper, the mother. This effort to bend the moral standards of the home so that "beer belongs" is well financed and is getting results. In 1951 an expenditure of $100 million on advertising sold over 83 million barrels of beer, costing the consumers about $4½ billion. So advertising took $1.20 a barrel. In 1952, according to the Research Company of America, the brewers spent from $1.35 to $1.40 a barrel and sold over 84 million barrels. A good deal of this appeal was unforgettably burned into the minds of children and adolescents through 24 million television sets. Where is this to end? One answer is supplied by France, which has 2,850 alcoholics per 100,000 of the population. In France one person out of five lives on the production or distribution of alcohol. The traffic is politically so powerful that it controls the government. France has to import sugar, but its beets are not made into sugar; they are turned into alcohol, which is not needed. Grape and beet culture are expanded out of all reasonable relation to the demand and political pressure is used to make the government buy the surplus, even if the surplus is destroyed. The government collects around 55 billion francs in excise taxes, according to a French writer who does not dare to use his own name when he writes in the *New York Times* about this problem. It spends 130 to 135 billion francs on hospital expenses, social insurance, accidents and loss of working hours incident to the consumption of alcohol. Nevertheless France shamelessly continues to spend 6,430 billion francs annually on drink, even when she has to ask for help in Indo-China and elsewhere. This loss of self-respect, this corrosion of the French character, should warn the United States, which leads the world with 3,952 alcoholics per 100,000 people. A good way to put the warning into effect is to support the effort of the National Temperance and Prohibition Council to outlaw liquor advertising.

Overseas Service Makes Tangled Law

ANOTHER of the entanglements in which this country is becoming involved as it takes on global responsibilities has to do with the punishment of U.S. soldiers for crimes committed while overseas. Senator Bricker is aroused over the agreements which have been made with other countries that American soldiers who commit crimes against civilians while serving in those countries shall be tried by the courts there. He says that these Americans are not in the countries where their acts occur of their own free will, and that they deserve the protection of American law and American courts. We will not be surprised if a majority of the members of Congress agree with him when Congress reassembles. If they do, they may try to force the administration to cancel the present agreements. We would not expect nations like Britain and France to do so without strong resistance. Another kind of case is that of Lieutenant George Schreiber, now under a life sentence in Tokyo after conviction by a court-martial of ordering an enlisted man to shoot a Korean suspected of thieving from an ammunition dump. This is much simpler. What it amounts to, essentially, is public pressure, whipped up by newspapers and seized on by politicians, to demand that no American shall be held to stern account for anything done to a Korean under the stress of war. A much more involved case is that of former Sergeant Toth. Toth was out of uniform and working in Pittsburgh when the airforce seized him and took him back to Korea for a court-martial on the charge of complicity in the murder of the same alleged Korean

marauder. A district judge in Washington has freed Toth on a writ of habeas corpus, his ruling apparently questioning the constitutionality of the entire Uniform Code of Military Justice under which Toth had been arrested and was to be tried. The code provides that discharge from the armed services does not remove liability for serious crimes committed while in service. There is too much to be said on both sides of all these cases to pass on their merits in a brief paragraph. It should be noted, however, that all tend toward the establishment of a species of extraterritoriality for Americans serving abroad. Extraterritoriality is one of the things which other nations most bitterly resent.

Pentagon Dictates Deal With Franco

HOW DID the Pentagon finally manage to complete its long campaign to acquire military bases in Franco Spain? The chief public support for the deal has come, in this and former administrations, from Senator Pat McCarran. Among the hidden forces working to this end was the Roman Catholic hierarchy. The result is now announced in an agreement which defies the moral judgment of mankind. This was expressed by the United Nations General Assembly on December 12, 1946: "In origin, nature, structure and general conduct, the Franco regime is a fascist regime patterned on, and established largely as a result of, aid received from Hitler's nazi Germany and Mussolini's fascist Italy." Franco is still in power and the character of his regime has not changed. But the United States, which poured out lives and wealth a few years ago to destroy fascism, now aids a defiantly fascist regime. This happened, unfortunately, in the very week when *Life* magazine praised Mr. Dulles for his effort "to put U. S. foreign policy back on an explicitly moral basis, without pharasaism." We agree with *Life* in its view that "a moral foreign policy is the only kind which will suit [Americans] in the long run . . . the only kind that will surely survive communism." That is why this Pentagon deal should not be allowed to stand. Political considerations point in the same direction as moral concerns. It is bad politics to strengthen a dictator's grip, to make the world doubt our loyalty to democratic principle, to accept innumerable violations of civil and religious liberty, to defy the conscience of mankind. It is not convincing to argue that the Franco deal is no worse than our compact with Tito. If we stand for freedom, we can have no community of purpose with any tyranny.

UNESCO Meets in Minneapolis

RELIGIOUS dedication was an important theme in the fourth national conference of the U.S. national commission for UNESCO, which was held in Minneapolis. George N. Shuster, president of Hunter College, New York, is the new chairman of the commission. . . . Senator Pat McCarran has been decorated by General Franco with the Grand Cross of the Order of Isabel the Catholic. Few foreign decorations bestowed on Americans have been more earned. . . . The best summary we have seen of the "segregation in public schools" issue now before the Supreme Court, with forecasts of what will follow the decision expected next spring, is the pamphlet *Questions and Answers: The Schools and the Courts,* published by the Southern Regional Council, 63 Auburn Ave., N.E., Atlanta 3. Single copies, 15 cents.

Evanston Storm Warnings

SLOWLY there is developing among the American churches apprehension lest next year's Assembly of the World Council be a stormy one. So wide and deep are the differences on some of the topics on the Evanston agenda that debate is likely to be prolonged, and may be heated. Apparently, however, most American churchmen have not yet perceived that if this clash of opinions occurs, it will not be confined to the delegations at the Assembly but will reach into the congregational life of almost every local church in this country. There is hardly a pastor in the United States who, by this time next year, may not find his congregation seriously disturbed and himself under fire because of what has happened in August at Evanston. Yet this possibility has hardly begun to percolate into the minds of most parish ministers.

I

"Evanston 1954" brings an extraordinary opportunity to American congregations. The gathering in this country of representatives of more than 150 communions, drawn from every continent and from nearly as many nations as there are in the United Nations, should vastly increase the sense of fellowship between American churches and those in other lands. As delegates from overseas travel among American congregations—as we assume and hope that most of them will—they should do much to eradicate parochialism from the minds of their hosts. Never before have rank-and-file churchmen in this country had such an opportunity as Evanston will provide to gain some appreciation of the extent and rich variety of the world church, to comprehend the devotion as well as the problems of Christians in other lands, to apprehend the depth as well as the challenge in the thinking of church leaders overseas. Properly interpreted, next summer's meeting of the World Council Assembly could vastly enrich and strengthen all American church life.

Nevertheless, any realistic appraisal will see danger ahead as well as opportunity. There is danger lest the delegates leave Evanston with their sense of difference increased and their sense of mutuality lessened. What discussion has already taken place on the topics and subtopics of the Evanston program shows how real this danger is. Yet it is not so great, we are convinced, as is the danger to the peace, unity and ecumenical spirit of local American congregations. If some things happen at Evanston which well may happen—indeed, which are all but sure to happen—repercussions in congregations from one end of this country to the other could threaten congregational harmony and ministerial leadership. Not to beat about the bush, the purpose of this editorial is to warn local church leaders that the Evanston debates will not be confined to Evanston. Their aftermath can drive lines of division

through local congregations, unless prior defenses are made secure. The Evanston aftermath can even cost the preacher on courthouse square his job.

II

Consider, for example, the *local* effects of prolonged debate on the central theme of the Evanston Assembly, "Christ—The Hope of the World." This paper has already published the full text of the first report of the commission of theologians which has prepared the statement on this theme to be presented at Evanston. We have also published a large part of the second report, and we still hope to be able to publish all or most of the third and final report. Moreover, we have presented enough comments on the first and second reports to show how widely variant are the views of churchmen. Editorial plans are in the making to continue and enlarge this discussion.

Of course it is impossible at this time to forecast the course which the Evanston consideration of this central theme will follow. But it is certain that it will be largely concerned with eschatological questions. Already we have seen enough comment on this central topic of next year's Assembly to know that discussion of "the Christian hope" may turn out to be so eschatological in tone that, to the rank-and-file membership of the American churches, news reports from Evanston will sound like reports from a convention of millennialists. We do not predict that this is going to happen, but we know that it easily could.

Now there are few pastors in this country but know what damage can be inflicted on the unity of a congregation by a rampant millennialism incessantly preached by a group within the membership. Many pastors have learned this through bitter experience. European churchmen frequently chide their American brethren for the sectarian tendencies which have divided and divided our church life until census reports recognize 256 separate bodies. The fact is scandalous. We all acknowledge it. But our European brethren should bear in mind that many of the "come-outer" sects which clutter the American church scene have come out on these eschatological issues.

We are not suggesting that Evanston should evade or soft-pedal the eschatological issue. Under its central theme as adopted, it could not if it would—and it should not. But every American pastor should be aware of the dangers to his own congregation which the Evanston consideration of "the Christian hope" may leave for him to face. If the Evanston formulation of the World Council's message takes a verbal form which plays into the hands of millennial evangelists—something that will be hard to avoid—it will not be long before the shock is felt in the local congregation. The time for the pastor to perceive this danger, and start preparing against it, is now.

III

There is another thing which may happen at Evanston to cause difficulties for a great many American pastors. Eschatology will not be the only theological subject on the agenda. There will be many. All of them will be discussed by theologians. It is possible, therefore, that the language employed at Evanston, and the language of the Evanston "message" and reports, will be so loaded with the categories and vocabulary of the theologian as to be virtually incomprehensible to most American laymen. Should that happen, pastors who have been struggling to awaken the interest of their people in the World Council, or to arouse a sense of lay loyalty to the ecumenical movement, may find their congregations dismissing the whole business as beyond comprehension or interest.

Again, this is no plea for avoidance of theological discussion at the Assembly. Many of the issues will be theological, and they must be treated by the leading theologians of our day. But the pastor who recognizes his responsibility to the ecumenical movement—and to the minds of his church members—will perceive the inundation of theological expression that may be coming. Perceiving, he will prepare to deal with it. Without delay he will prepare his own mind to translate what Evanston says into terms that will make sense to the American people.

There are, however, at least two other things which may happen at Evanston to produce even greater trouble in local congregations and communities. The first is criticism of the United States, its way of life, its present position in world affairs and the foreign policies of its government. And the second is the use which a portion of the press may make of such criticism. There will be criticism of the United States at Evanston—and there should be. Some of it will be severe. Some of it most Americans will think misinformed and therefore mistaken. But sharp, outspoken criticism of this country must be expected. A certain species of "patriotism" will deeply resent this, and vigorously attack those held responsible for it.

The press will also be at Evanston. In fact, newspapers and journalists are already applying for press accommodations in such numbers that the arrangements committee may not be able to take care of them all. Every indication now points toward the largest coverage at Evanston by the press of any event in American church history. Some of this will be highly competent. It will be written by reporters who have been carefully briefed, who have considerable knowledge of church affairs, and who have a lively sense of their responsibility and the responsibility of their papers or press agencies to the importance of the issues involved. We dare to hope that a majority of the journalists at Evanston will be working on this high plane. But we do not expect that all will be.

One factor which must be reckoned with is the tendency of a considerable portion of the American press to find news in conflict. Agreement is seldom spectacular. Clashes make headlines. The four- and five-letter verbs beloved of headline writers are usually words which connote some sort of contest—of wills if not of action. Therefore the correspondent eager to have his dispatches printed in full and conspicuously is often under pressure (which may be unconscious) to play up the contest aspects of his subject. When to this tendency are added recent indications that some American newspapers are not averse to showing the non-Roman churches and their leaders in an unfavorable light, the possibilities for projecting trouble from Evanston into local congregations and communities become almost limitless.

To understand what we have in mind, let's take a hypothetical but by no means improbable illustration. We are assured that there will be delegates at Evanston from churches in "iron curtain" countries. (If such delegates

should be kept away, the Assembly should be moved to some spot where they can attend.) Suppose one of these delegates—for example, such a man as Professor Hromadka if he is present—should challenge American assumptions as to the relation of Christianity to communism, insisting that the church not only can and does survive under communism but that it grows in spiritual vigor. Then let a considerable part of the American press play this up as indicative of the sort of "unpatriotic" association in which American churches become involved when they join the World Council of Churches, the National Council of Churches, the state council or the county and city council. What will be the consequence in hundreds of American communities and congregations? And how ready are American pastors to face such an issue and so deal with it as to uphold the cause of ecumenical Christianity while preserving the unity of their congregations?

This is by no means a full list of the dangers to the local congregation which may come out of the second Assembly of the World Council. But it should suffice to show why we say that, if Evanston is to bring great opportunities, it is also likely to bring grave difficulties. And these difficulties will rise to plague and challenge local pastors as well as the denominational leaders who customarily figure in ecumenical conversations.

How can these pastors prepare for what is ahead? Obviously, their first need is to become informed on the issues that are likely to come to the forefront in the Assembly. The Christian Century has been trying to aid this task of preparation ever since the first preliminary report of the preparatory commission of theologians was issued. We plan to give major attention to this subject, not only during the next ten months until the Assembly meets but in the very important period of interpretation that will follow it.

If the sort of independent church journalism which The Christian Century represents can help local churches and their ministers to grasp the opportunities and ward off the dangers in "Evanston 1954," we are determined that the full resources of this paper shall be devoted to that purpose. And we will depend on our readers to inform us if, in our efforts to prepare them for the Assembly, we overlook matters which they, out of pastoral or lay experience, believe should be discussed.

In a later editorial we shall take up the preparation of local councils of churches, ministerial associations and congregations—together with the local press—for Evanston.

Somebody Must Sell Suspension Bridges

EDITOR THE CHRISTIAN CENTURY:

SIR: My total recall is slipping. A long time ago I read a story, but in the intervening years a heavy fog has blown in and I have only a dim picture even of the point which the story made.

It was a story about a salesman, energetic, enthusiastic, hopeful. He left home every day eager to go out and sell the goods. But he found a lot of consumer resistance. He had a good line, too—selling suspension bridges. When he came home at night his wife would ask him skeptically, "Well, did you sell any suspension bridges today?" He always had to make the disheartened answer, "No, the market is slow." Finally his wife would give him a little heart-to-heart talk: "Why don't you sell something that people want? Nobody on Main Street is in the market for a suspension bridge. Why don't you switch to soap or razor blades or nylon stockings? Then we might eat regularly."

Here is where my memory slips. I think the end was that the poor man saw the point and took up some brisk selling item, and they lived happily ever after. Or somewhat happily. For deep in the salesman's mind was the conviction, not to be downed, which he repeated from time to time: "But somebody must sell suspension bridges."

Now of course the wife interested in eating had a point. It is easier to sell articles of immediate practical use and low price than to sell a rainbow. College students learned that lesson. Back in the stone age, when Simeon was in college, students tried to sell many things in low demand. Simeon spent a hot summer trying to sell to farmers *The Colossal Book of Facts,* $4.98 in the cloth binding. He got personally acquainted with every dog in southern Illinois. The farmers were not hungering for facts. In later years wiser students sold what every woman wanted, silk stockings or aluminum, so that the only question was the price.

But the salesman's conviction, "Somebody must sell suspension bridges," has a bigger point. It is part of the eternal debate between the easy, the immediately practical and cheap, and the more remote, costly and basic thing. Mr. Chesterton said that if there is some minor trouble with an engine a mechanic can fix it, but if there is anything radically wrong with it you have to drag some theoretician out of a laboratory. The debate has gone on in medicine. Of course somebody must make and sell aspirin and liniment. But, more than that, somebody must do cancer and polio research.

In the world today somebody must sell suspension bridges. There is a tremendous gap between the actual world on the dizzy edge of disaster and the potential world of order. A bridge must be thrown across the chasm by which nations can get from here to there alive. It is much easier to sell immediate, "practical" things, like guns and bombs and planes that will do 700 miles an hour. Added to that is the difficulty that bridges are suspect. We in America have about reached the point where anything that really goes to the heart of the world's predicament is subversive. To many people it seems much wiser to blow up the abutments of the bridges to international order that have been laid.

The oldest joke in New York city is the one about confidence men selling the Brooklyn bridge. It is no joke any longer. Somebody must sell bridges to reach across chasms of conflict. Run this advertisement in your paper, please.

WANTED. Ten million salesmen for Suspension Bridges. No immediate salary, but a large commission.

Yours, SIMEON STYLITES.

When Europeans Come to Evanston

By E. G. Homrighausen

EVERYONE who reads Bishop Berggrav's reflections on American Christianity (The Christian Century, September 16) will be grateful for his candid observations. He writes as a European Christian about the Christianity which he and his European friends will encounter when they make their pilgrimage to Evanston. A churchman of his stature and insight writes with authority. And as he represents the strong European contingency at Evanston, he voices the hopes and fears of a great many churchmen. His charitable spirit is manifested in the opening remarks, where he recognizes the willingness of American Christians to hear honest criticisms of their churches and even to express gratitude to those who point out their shortcomings.

Bishop Berggrav is no doubt right about the importance of the Evanston assembly and the great possibilities it holds for an understanding among Christians from all parts of the earth. Evanston may establish a unity between Europe and America in one essential: the Christian faith and life. Christianity, according to Bishop Berggrav, is the one power which can close the chasm between the two.

I

As for the bishop's observations regarding the American churches, much may be said. He states that American Christianity seems to be institutional and not personal. I suppose this looks true to the European who encounters the administrative "successfulness" of our churches for the first time. Our European visitors will need to realize that American churches are not subsidized by government, whether national or local. The amount of money that is raised by congregations and denominations on a *voluntary* basis is simply staggering to the European churchman.

We enjoy here no "Christendom" except in local areas and among some churches. In most European countries, babies are literally born into the membership of the church as they are born into the citizenship of the nation. Evangelism can mean little to such churches, since the whole community is already in the membership of the church. This is not true in America. Some churches baptize infants into the church community, but nearly half the population of the United States is outside the membership of any church or synagogue. Churches in America must work at evangelism, money-raising (stewardship) and church building. Even our theological seminaries are voluntarily supported, as are our church-related colleges and universities. I hope that when European Christians come to Evanston they will appreciate the fact that the churches here must *live*—keep alive—by the gospel. We face a missionary situation.

In colonial days, some churches were established, but the Constitution ended this. Churches may be exempt from taxation, but they must pay their own way. European Christians should study this separation of church from state. It gives our churches freedom from political supervision or control and makes them keep alive by responsible action. To be sure, this has its perils. It may make for a church which thinks of success in terms of an efficient and solvent organization. It may subordinate the personal to the institutional. A British churchman commented that he feared the "successful" American church. Such success, he said, tends to soften the stringent note in the Christian faith and substitute external success for internal integrity. And there is truth in his criticism. But it would be a shame if European Christians coming to Evanston got the impression that American "business" had taken over our churches. The churches here *must* conduct their own business. They want it that way!

II

The bishop's criticism of our "synergism" is well taken. We American Christians *have* a tendency to think that God is as dependent on us as we are on him! But again, this needs to be understood in the light of our history and our situation. Our national life began with Christians who refused to remain in the authoritarian churches of Europe. Our churches are for the most part in the tradition of "dissent." Methodism, our largest Protestant church, arose in a spiritual revival which was not welcomed by the Church of England. Early Methodism was born of the conviction that an authentic experience of the Spirit must be regarded as integral to the whole Christian faith. Puritan dissent too was an authentic expression of the obedience of the Christian to Jesus Christ as Lord in the common life, even if it meant going against a church that refused to be fully Christian.

I believe that the ecumenical movement does not fully appreciate this aspect of American Christianity. Europeans tend to accuse us of activism. Some activism *has* been a perversion of a gospel-inspired pietism and dissent from that which was an original part of our American Christianity. But it can be proved that the "social gospel" was inspired by an authentic expression of the Holy Spirit; its subsequent development at the hands of people who were not theologically proficient was a perversion which we are now correcting.

III

Most European Christians do not realize that Luther posted his theses only a hundred years before the Pilgrims landed at Plymouth. We are the inheritors of the Reformation tradition unaffected by the situation which obtained in Europe after the 16th century. We are not willing to be *theologians* of the gospel merely; we believe that the Holy Spirit is actively at work now in history, in the church, in the believer, and that there is an integral relation between faith and obedience, between the gospel and life. While this spirit may have its dangers, it is something which Christians of Europe should seek to understand.

That there is theological confusion among the American churches none will deny. But this is a day of theological ferment everywhere. A church that is not pioneering in its theological thinking these days, but simply relying on its

inherited confessions, is a church that is sterile and stagnant. Among us, even the Lutherans, Presbyterians and Episcopalians, while confessional churches, are constantly rethinking the faith of the fathers. Among all the churches, theology is a subject of primary importance.

Here again we must bear in mind that our large churches are the free churches. The Baptists and the Disciples of Christ have aways repudiated creeds. They are biblical Christians; they have their statements of faith which are not officially approved as having an authority alongside the Scriptures. Again, our theology of the Spirit and our tradition of dissent must be taken into account. Dissenters revolted against cold creedalism which made Christianity into a formal set of propositions instead of a personal commitment to Jesus Christ. And while these free churches today grant the place of theology, they will never surrender to a propositional Christianity.

American Christianity is experiencing a resurgence of theology because of the desire of the laity for clarity on the great verities of the Christian faith. Good moral intentions and sentimental religious feelings are not enough to cope with the bewildering situation which is aggravated by the rise of naturalistic—and nationalistic—philosophy, positivistic scientism, Roman Catholicism and popular psychology. But rigid theology is still suspect in many quarters because of its aridity, its divisiveness and its tendency to make Christianity abstract and irrelevant. Whatever the future of theology may be in America, it will be a compound of intellectual, emotional and volitional realism. And while European thought will have its effect on American theology, it will no longer be regarded as the only source of our theology.

IV

Bishop Berggrav also calls attention to our denominational diversities. He thinks these divisions are more matters of feeling than the product of sound theological thought. Even our differences between fundamentalists and free churches he regards as products of emotional reactions freighted with fanaticism rather than of biblical knowledge and an uncompromising search after truth. Because American Christianity seems to Europeans more weighted with feeling, it seems illogical and irrational. Now the bishop knows that entrenched feelings are found in European Christianity! (I shall not expand on that observation.) And while it is true that emotion plays a large role in the preservation of our denominational groups, and that there is no sound theological reason for the existence of so many Methodist, Lutheran, Presbyterian-Reformed, and other groups, yet in this respect likewise there are other than emotional reasons for the divisions in American Christianity which need to be understood.

Our Lutheran denominations are importations of national Lutheran churches. They are intermingled with national languages, customs and traditions. They cannot be overridden by any theological juggernaut. Methodist divisions for the most part are based on interpretations of "holiness." The Baptists are divided largely because of sectional feelings and liberal or conservative attitudes toward the Bible, the fundamentals of Christianity, church government and the practice of immersion. Whether these differences are matters of feeling or of doctrine is hard to determine. Doctrinal positions are always associated with attitudes. Even fundamentalism, which holds to a literally infallible Bible, blood atonement, bodily resurrection, the virgin birth and the physical return of Christ, is highly charged with emotion. But to say that is *only* an emotional movement is fallacious. The American may express his emotion, whereas the European may feel it deeply but repress it.

Churches in America are much more closely associated with the people than they are in Europe. They are "people's" churches. It is hard for us to think of "The Church." All this is related to an earlier observation, namely, that our immigrants brought their churches with them as parts of their cultures. Congregations are associated with the life of people in local communities. They may be popularized, localized and laicized. But while we have deep feelings about our denominational traditions, these are fast giving way to a development toward unity in matters of life and work. If America may be called the "melting pot" of the nations, American Christianity may be called the melting pot of the churches. The council-of-churches movement has grown to such proportions that it now numbers nearly 800 councils.

V

Bishop Berggrav also calls American churches too "earthbound," too concerned about "building" the Kingdom of God on earth and not too much interested in the return of Christ. Coupled with this, he believes, is American optimism about man which overlooks the brutal fact that the natural man is not able to bring goodness out of himself.

European Christians ought to know that we in America have had all sorts of millennialists who predicted the date and the accompaniments of the return of Christ. That is one reason why some of us were a little fearful when "The Christian Hope" was proposed as the central topic for the Evanston Assembly. That this should be made the major interest of the second Assembly of the World Council seemed a rather precarious business. Why so controversial a subject at this young stage of our unity? By many Americans, the Christian hope has been stressed out of all proportion to the first coming, and the continuous coming, of Christ. But we shall welcome a discussion of the subject which takes it out of the hands of those who have monopolized and distorted it.

We are no longer the naive optimists about the coming of the Kingdom of God in time that we once were. We know the meaning of frustration. We know the futility of equating bathtubs, popular education and chrome plate with the coming of the Kingdom of God on earth. The church cannot be made secure in this world merely by buildings, budgets or compromises with the secular order. But we are fearful of an escapist eschatology. This dissent is in our heritage. The Kingdom of God is not an earthly order, but it is the order in which the Christian lives; to its Lord he must be obedient in the common life. We do not believe that the world will become the Kingdom, but that the Kingdom is in the world and that we are duty-bound to live responsibly in our personal lives and corporate relations as those in whom the power of the age to come is *at work*.

As for the goodness of man, we Americans have a long history of "sin-preaching." We know that the churches

that stressed sin a good deal did little else. Many an American Christian who had been convicted of sin never got beyond his salvation from sin to his obedience to Christ the Lord! The emphasis on human sinfulness and divine redemption was too shallow and too narrow. American churchmen are getting a larger and profounder conception of the primary predicament of man's life, but I doubt that they will ever be satisfied with a gospel which—while eschatological in rootage and issue—does not result in a life of obedience in the "here and now" to the Lord of this world. And this is not only due to their heritage; it is due to an authentic imperative of the gospel.

I am deeply grateful to Bishop Berggrav for his frank but irenic comments on American Christianity. These comments of my own are not offered as a refutation of what he has said, but rather as an interpretation to help European, and other, Christians have a sympathetic encounter with American Christianity on their Evanston visit. Honest comparison and criticism is a part of the ecumenical task.

Pakistan at the Crossroads

By George L. Abernethy

PAKISTAN's seventh year of independence began August 14, 1953. The usual festivities were canceled this year as a gesture of sympathy for Sheikh Mohammed Abdullah, the recently dismissed and jailed Muslim prime minister of Kashmir. Still, it was a day of sober rejoicing in Karachi and the capitals of other Muslim countries. Pakistan's survival as a nation deserves to be celebrated, for at the time of partition from India many observers had predicted that this nation could not endure. But it has survived and demonstrated again how powerful the union of religion and nationalism can be. Last year tested its durability thoroughly. It was a year marked by serious student riots, a continuing severe food shortage, disorders staged by Muslim fundamentalists, the deposition of the Nazimuddin cabinet, and persistent antipathy toward India over the questions of Kashmir and the alleged diversion of canal waters. In the light of these events, how critical is the present situation of Pakistan?

Basic Internal Problems

During its six years of existence Pakistan has been administered under a modified version of the Government of India act of 1935. Pressures for the drafting of a new constitution have steadily mounted. Late last December the Basic Principles Committee of the Constituent Assembly made its report in a 69-page document, several features of which created whirlwinds of controversy. East Pakistan, or East Bengal as it prefers to be called, comprises only one-sixth of the area of Pakistan but has more than half its population. West Pakistan, however, contains most of the larger cities and has provided most of the drive which we have come to associate with Pakistan. The basic problem was to determine the division of representation and voting strength between West Pakistan and East Bengal. The committee proposed a federal legislative framework which compromised the conflicting claims so that East Bengal gained relatively more in the upper house and West Pakistan relatively more in the lower. This compromise has been subject to much criticism in the Sind and Punjab provinces of West Pakistan, where a more unitary legislative structure is favored.

An even more basic conflict is that between those who would make Pakistan a modern democratic state along Western secular and liberal lines, in a pattern often loosely referred to as "Islamic socialism," and the Muslim fundamentalists or "puritans" who wish to establish an Islamic theocracy, perhaps more accurately a "mullahocracy." Khwaja Nazimuddin, the recently deposed prime minister of Pakistan, was a pious Muslim, sympathetic to the claims of the conservative mullahs (a general term for the various religious leaders who officiate at the Friday services at the mosques). The Basic Principles report reflected Nazimuddin's sympathies. It proposed a number of concessions to the mullahs who want to see Pakistan governed by the Koran and the Sharia (Islamic canonical law). The report suggested that the head of state should always be a Muslim; that drinking, gambling and prostitution should be prohibited; that usury—a term not clearly defined—should be eliminated. It recommended the creation of boards of mullahs at both the provincial and central levels which, through a cumbersome process, could delay but not finally veto proposed legislation they considered at variance with the Koran and the Sunna (traditions).

The reaction to this latter proposal was vigorous. The progressives with their Western leanings were outraged. The mullahs were bitter about being offered the form without the substance of control. This bitterness prepared the way for the riots and demonstrations in February and March which threatened the very existence of the government and had to be put down with martial law.

Sect Arouses Conflict

An illustration of the political effect of the conflict between Islamic zealots and the progressive Muslims becomes evident in the anti-Ahmadiya agitation. Numerically the Ahmadiya sect is insignificant, having only about 250,000 members. About 65 million of Pakistan's 75-million population are classified as Muslims, thus making Pakistan, next to Indonesia, the largest Muslim nation in the world. Of this number nearly 58 million are Sunnis or traditionalists; probably 5 million belong to the Shiites, the branch which is more numerous in Iran and regards Ali and his descendants as divinely ordained to carry on the succession of caliphs; and perhaps 200,000 are Mutazalites and an equal number Ismalis, followers of the Aga Khan.

The Ahmadiyas recognize a latter-day saint or messiah

who is not accepted by the Sunnis or orthodox Muslims. They are a missionary sect and maintain several active missions in the United States and Europe. Naturally the Sunnis, who have not been very missionary-minded, are irritated at having Islam presented to Western countries in Ahmadiya terms. As a sect, the Ahmadiyas are unusually well educated and enjoy the reputation of being very industrious and prosperous. They have a center in the Gurdaspur district of the Punjab and have produced many admirable citizens, of whom Zafrulla Khan, the present minister of foreign affairs, is the foremost example.

Fundamentalists Exploit Tensions

Sir Zafrulla, who has made Pakistan known and respected throughout the world and especially in the United Nations, is one of the few Pakistani officials who had administrative experience in prepartition India, and is therefore a valuable person in the government of Pakistan. The attempt to have the government officially declare the Ahmadiya sect non-Islamic and thus drive Sir Zafrulla and other members of this sect from government service stiffened the resistance of the progressive elements in the government and in the Muslim League, the leading political party, to the mullahs.

It is interesting that the agitation against the Ahmadiya sect was revived by the Ahrars, a group of fundamentalist religious leaders in the Punjab who have been motivated more by political considerations than by purity of doctrine. In earlier days they were violently anti-British and anti-imperialist. Since the Ahrars were long opposed to partition and the creation of Pakistan, the government and the Muslim League have been able to place them at a political, if not a moral, disadvantage. Probably the Ahrars would have had no influence except for the fact that their leader, Ataullah Shah Bokhari, is one of the most powerful orators in the country. Their emergence on the scene to join with other groups of mullahs in demonstrations against the government represented, in part, an attempt to exploit mounting tension over serious food shortages and the decline in world demand for cotton and jute. On July 7 the Punjab provincial government, with the backing of the central government, outlawed them as a political party.

Religion and Nationalism

Mohammed Ali Jinnah and Liaquat Ali Khan, the leaders (now dead) who were primarily responsible for the creation and founding of Pakistan, preached a form of liberal nationalism through a revitalized Islam. Both these men were Western in their outlook and had had the advantages of a British education. Their achievement in uniting these themes to build Pakistan into a progressive state is not yet fully appreciated. They won the support of the educated classes who had been exposed to Western culture, and of the innumerable villagers. In Pakistan 85 per cent of the people live on the land and less than 15 per cent are literate. Since only a fraction of the literate population reads newspapers, communication between the government and the people is difficult.

The estimated 150,000 mullahs in Pakistan would have an enormous advantage if they chose to deal with political subjects in their Friday sermons at the mosques. Fortunately not all of the mullahs are organized or of one mind, and the illiterate Pakistani is often shrewd and intelligent. If the average Pakistani were able to maintain his standard of living, if he felt that efforts were being made to improve his lot, his impulse would be to support the government. But in a time of food shortages and sharply declining prices for cotton and jute, the reactionary mullahs who seek to impose a code that had more relevance in a bedouin society naturally get a more sympathetic hearing.

It would be an oversimplification to explain the religious conflict simply in terms of economics. Many of the mullahs are poorly educated, and the teachers and expounders of Islamic law, the *maulaunas*, have ordinarily been trained in schools closed to Western learning. This makes inevitable the cleavage between them and the intellectuals and government officials who have studied in schools where Islam and Western culture have been related. No solution is yet in sight for this problem. The system of public education which Pakistan is seeking to organize provides for compulsory Islamic instruction in the schools. But there have been only feeble efforts to relate the training of *maulaunas* and ulemas to the new colleges and universities now being developed.

One danger is that the development of Western culture may proceed too rapidly in the cities, thus accentuating the conflict between the rural and the urban. At first Pakistani officials and writers were preoccupied with schemes for industrial and technological development. The current economic crisis has brought them back to the more realistic view that agriculture and rural development must have a higher priority if the country's future is to be made more secure and the political appeal of the mullahs limited.

Progressives Have Opportunity

The appearance of Mohammed Ali, until recently ambassador to the United States, as successor to Nazimuddin in the premiership represents the bid of the younger, more progressive elements in the Muslim League. What Mohammed Ali will do about the religious question is not as yet clear, although he has announced that a new constitution will be adopted even if it has to be done piecemeal. The fact that Maulauna Abul Ala Maudoodi, leader of the Jamaat-e-Islami, was sentenced to death for his share in fomenting the March riots in the Punjab is a warning that the government will control any attempted sectarian disorder with stern measures. Although Maudoodi's sentence was later reduced to fourteen years of rigorous imprisonment, the warning has had a salutary effect which is likely to last for some time to come.

Mohammed Ali has a good deal of popularity, and in many quarters his assumption of official responsibility has been received with an evident sense of relief. Already he has, in contrast to Nazimuddin, acted vigorously and positively. Shortly after assuming office he made an appeal to Prime Minister Nehru for direct negotiations on the serious problems which trouble India-Pakistan relations. Nehru made a friendly reply, so that he and Mohammed Ali held exploratory talks during the coronation in London. Late in July Nehru was welcomed to Karachi by enthusiastic crowds of unprecedented size as he began another round of conferences with Mohammed Ali. When these conferences failed to produce a settlement of the Kashmir issue there were many expressions of sharp disappointment

in Pakistan and some skepticism about the value of another round of talks scheduled for September in New Delhi.

Mohammed Abdullah, the Muslim prime minister of Kashmir, was dismissed on August 9 and arrested immediately after advocating an autonomous status for Kashmir. Pakistan's reaction to this arrest was widespread fear and anger, intensified by the news of police action against the followers of Abdullah which had led to a number of deaths. In the face of an inflamed public opinion Mohammed Ali asked Nehru to confer immediately instead of waiting until September. The talks began in New Delhi on August 16 and culminated in the announcement that both countries had agreed that a plebiscite administrator from a neutral nation would begin preparations by May 1954 for a vote on the future status of Kashmir. The selection of an administrator and the solution of the technical problems of holding a plebiscite obviously offer many opportunities for thwarting the announced agreement.

The Kashmir Question

Americans who are tired of seeing the Kashmir conflict mentioned in the press need to remember its significance. Kashmir borders on Tibet, Sinkiang and Afghanistan. This "Switzerland of Asia" has military significance as a buffer for both India and Pakistan. In Kashmir are the sources of three of the five great rivers which feed West Pakistan's extensive canal system. In prepartition days most of Kashmir's trade and communications were with the areas that have become West Pakistan. Since approximately three-fourths of the population is Muslim, it is easy to understand why Pakistanis feel that Kashmir should be a part of their country.

At the time of partition Kashmir was a princely state ruled by a Hindu maharajah. For a while Pakistan expected that the maharajah would accede to Pakistan. Mohammed Abdullah, as leader of an agrarian reform movement closely allied with Nehru and the Congress party in India, was serving one of his many jail sentences. In September 1946 the maharajah released Abdullah from jail. A little later, when tribesmen from the North West Frontier Province of Pakistan invaded Kashmir to proclaim Azad (free) Kashmir, the maharajah acceded to India and requested Indian troops to drive out the invaders. Lord Louis Mountbatten, the first governor general of independent India, recognized the accession and dispatched troops to Kashmir. When a new government was organized Sheikh Abdullah became the prime minister.

The Long Pull of Negotiation

Mountbatten emphasized that the final status of Kashmir would be determined by "reference to the people." Abdullah emphasized that the accession was confined to defense, communication and foreign affairs. This is a note to which he had been reverting more and more in the months prior to his dismissal by those who were pressing for full integration with India before a plebiscite should be held. The recent imprisonment of Abdullah is a matter of embarrassment to his longtime comrade Nehru. The imprisonment does not diminish Abdullah's stature as a national hero, while it increases disaffection in the Muslim community of Kashmir and provokes rage in Pakistan.

Negotiations on Kashmir have dragged on for a long time despite the efforts of the U.N.'s saintly Frank P. Graham. This laggardliness has produced a sense of futility in most quarters in Pakistan. In these efforts and in appearances before the Security Council, Pakistan has usually been able to impress world opinion as being more cooperative and flexible—a fact which has irritated India, since she has been unwilling to retreat from a legalistic position on accession. Unquestionably the ultimate barriers on both sides of the Kashmir issue involve questions of national pride and sovereignty. The emergence of Mohammed Ali with his well known friendliness and informality has created a new psychological atmosphere at the conference table. This should make it easier to achieve progress on other problems, like the alleged diversion of canal waters flowing into the Punjab, refugee claims and trade barriers. However, both Mohammed Ali and Nehru are under very heavy pressure from elements in their respective countries who find it easy to exploit the bitter feelings which so often seem to accompany profound religious and philosophical differences.

Many Americans are now aware that Pakistan faces a serious economic situation. In three of its first six years it has had to import food because of the devastation wrought by floods, droughts and locusts. The recent generous grant by our Congress of a million tons of surplus wheat will go a long way toward closing up this year's food shortage. Congress wisely inserted the provision that any funds realized from the sale of any portion of the wheat are to be set aside in Pakistan to finance development projects. Such grants of wheat are intended to alleviate an immediate need. But Pakistan, like India and many Middle Eastern countries, has serious long-range agricultural problems. While Pakistan probably has better immediate prospects for opening up new lands to cultivation, these developments wait on costly irrigation projects. Since the country's per-acre yields of foodstuffs are among the lowest in the world, much needs to be done in introducing better seeds, improved methods of cultivation, and the use of insecticides and fertilizers. The solution of these problems and many others is imperative if Pakistan is to become a viable state.

Today Pakistan stands at the crossroads in constitution-making, in her relations with India and in her agricultural development. Observers will watch the events of the next six months with keen interest and the hope that Mohammed Ali will prove able to give the leadership that this young and energetic Islamic nation so sorely needs.

Harvesting

THOUGH man is wise with wheel and gear,
Machines for plowing, binding
The tawny crops, the furrowed earth,
When will he yet be finding
A way to till the heart's torn fields,
To sow for some tomorrow
The seeds of peace, so never a land
Need reap the sheaves of sorrow?

LESLIE SAVAGE CLARK.

OCTOBER SURVEY OF BOOKS

Redemption Is Not All

THE CHRISTIAN DOCTRINE OF CREATION AND REDEMPTION: DOGMATICS, VOL. II. *By Emil Brunner. Translated by Olive Wyon. Westminster, $6.00.*

THE "encounter" theology, which developed dramatically out of the work of Ebner and Buber, is having a most careful statement in the *Dogmatik* of Emil Brunner. Of course the "encounter" of Brunner is not the same thing as the "I-Thou" of Buber, but the writings of the Zurich professor mark a singular channel of lava flow from the crater of the "I-Thou" truth of philosophical theology.

Although this review will deal almost entirely with the inadequacies of "encounter" as the interpretative focus of the I-Thou, especially in its application to the biblical doctrine of creation, such criticism arises out of a complete respect and regard for the massive contribution which Dr. Brunner has made to Christian life and thought. Whatever its limitations, his *Dogmatik* is alerting Western thought to the theological involvements of its main positions.

Nevertheless, it must be recognized that from the same splendid source come both Prof. Brunner's vivid insights and his blind spots. That source, in his own words, is the motive "to emphasize the importance of this truth [of the I-Thou philosophy], which is wholly derived from the Bible, for Christian thought." Such motivation will guide much theological reflection for many years to come, and it is not only interesting but crucial that we apply all our critical abilities to this source of Christian thought.

The I-Thou truth is the philosophical statement of the biblical doctrine of revelation. Brunner deals with the I-Thou fully when he says: "We can only speak of Creation on the basis of Revelation" (p. 12). But unfortunately he then proceeds to identify the whole doctrine of revelation, of the I-Thou truth, with "encounter." It is this movement of Brunner's thought which requires the most careful attention.

For Brunner, "encounter" is that saving event, that "moment," in which man as sinful creature confronts a holy God as almighty Lord and Creator. In this moment God reveals himself redemptively. From this moment comes knowledge of God and knowledge of creation.

Here Brunner has spoken truth, and he has been widely accepted. Revelation from the point of view of redemption *is* "encounter." For this insight we owe Brunner an eternal debt.

But redemption is not the pivotal perspective from which to understand revelation. Theologically, the work of God is not limited to reconciliation. So to limit it has been the characteristic distortion of orthodox theology during the entire history of Christian thought. It has been philosophy's chief contribution to theology to correct this distortion. Revelation, not redemption—as Brunner himself suggests in the quotation given above—is the primary notion.

To see this truth we have only to ask the question, What is God's purpose in the divine-human encounter? The biblical answer—to restore man to community and fellowship with himself as Lord and Father—indicates a movement away from any static concept of a continual encounter between man and God. Once restored, man is, in St. Paul's words, "a new creation."

This suggests that there are "moments" in God's revelation of himself for which redemption is irrelevant. Creation and the joys of salvation are two such moments. Creation, redemption and salvation are to be spoken of only on the basis of revelation.

Because of this distortion of interpreting revelation solely from the ground of redemption, Brunner sees little relevance between philosophical cosmologies and Christian thought. He occasionally speaks of the Christian "world view," but he does not make such a world view responsible to any cosmological outlook. The search for such an outlook is the primary task of philosophical theology today, and we wish heartily that Brunner had more to say on this.

Indeed, it is doubtful whether Brunner deals with creation in either the philosophical or the theological sense. His insistence upon creation as "event" by a Creator who is both "above" and "before" such creation, and his care to preserve the "being" of God, show that he has rejected, in the main, whatever progress philosophical theology may have made in this direction. We have but to compare the work of Alfred North Whitehead, Nels F. S. Ferré and Nicolas Berdyaev with Brunner's to realize Brunner's failure.

But his failure is perhaps his greatest strength. Brunner is pre-eminently the theologian of redemption, and he should be so read by both philosophers and theologians.

GEORGE C. STUART.

Poems and Prayers

BE STILL AND KNOW. *By Georgia Harkness. Abingdon-Cokesbury, $1.25.*

THE MAN who wrote the 46th Psalm did not have his ears assailed by the blare of the juke box, the whirr of the plane-propeller or the shove and release of the bulldozer. But in his human heart he knew the clamor of the eternal conflict between right and wrong; of love, compassion and humility striving against the insistent urge of hate, contempt and arrogance; of fear and foreboding casting a dark cloud over the sunshine of hope and aspiration. And he found peace and strength in the thought, "Be still and know that I am God."

Georgia Harkness has caught the exalted spirit and some of the style of the ancient Hebrew writers in her poems just published in this slight volume. There are 86 poems, most of them inspired by passages from the Old Testament. After each poem is a prayer that continues the thought presented above. Poems and prayers reveal the deep satisfaction the writer has had in her own religious experience. The author of *Prayer and the Common Life* demonstrates here the mastery of language and the seasoned sincerity that come from long practice of the experience of prayer. The sensitive reader finds help in expressing his own petitions and aspirations. The collection also includes "Sonnets of the Life of Jesus," "Nature Poems," "Poems of Social Concern," "Prayer Poems and Hymns," and a delightful "Sequence of the Beatitudes." The writing is unforced and natural. This book will help in both public and private meditation. Quotation, poem and prayer are all on one page.

Miss Harkness has been professor of applied theology at the Pacific School of Religion since 1950. That she is recognized as a productive writer as well as a teacher and lecturer is shown by the fact that the school frees her from teaching duties for a part of each year so that she can devote her time to writing. Eight published volumes have preceded the present volume.

PEARL MAHAFFEY.

Jehovah's Witnesses' Version of O.T.

NEW WORLD TRANSLATION OF THE HEBREW SCRIPTURES, RENDERED FROM THE ORIGINAL LANGUAGES BY THE NEW WORLD BIBLE TRANSLATION COMMITTEE. *Watchtower Bible and Tract Society, $1.50.*

THE FACT that this volume (from Genesis to Ruth) is the first of three volumes, the second to end with the Song of Solomon, is not indicated on the title page but only on the contents page. I presume the volumes will come at intervals of a year or two. The third volume is to contain certain helps to systematic study. If you want to buy a copy, I suggest that you consult the nearest available active member of Jehovah's Witnesses. They do not seem to me to be especially eager to have their publications carried by ordinary booksellers; if I am wrong, let them correct me. But a bookstore can furnish it, perhaps at a slightly higher price.

It is a matter of course in any publication of Jehovah's Witnesses that the name of Jehovah is used as a proper name. The translators also announce their intention of restoring this name in the passages where recorded Jewish tradition says that the scribes have removed it from the text. This is sound scholarship (at least so far as the tradition appears to be truthful), and will be accepted as such even by those who think it an unwise policy for practical translation into English. For my part I think it a wise policy for that purpose. If in their second volume the translators should in the second part of the book of Psalms (Pss. 42 to 83) restore the name of Jehovah where

it was cut out by some scribe too ancient to be recognized by Jewish tradition, they would thereby restore to sundry texts, as commentators have remarked, a vigor and intelligibility of which the scribe's unwisdom has robbed the words.

Those who speak to Jehovah use the pronoun "you" to him. This is undoubtedly faithful translation. The use of the religious "thou" in addressing God is an artificial element in 20th century language; and the founders of Israelite religion addressed God without artificiality. In some of the latest and most formal chapters, e.g. Psalm 119 and Daniel 9, "thou" might be appropriate translation; but Abraham and Moses, Elijah and Jeremiah, spoke to God as they spoke to men, and Psalm 119 and Daniel 9 may as well follow the analogy of the earlier texts.

The plural is typographically distinguished from the singular by using small capitals for "you" and "your" when they refer to more than one person, and for plural imperative verbs. I have not changed my opinion, already expressed (The Christian Century, May 9, 1951) on occasion of the New World translation of the Christian Greek Scriptures, that the purpose is highly laudable but the method used to accomplish it atrociously unwise.

As to the diction of the translation, it reads more smoothly than did its predecessor the New Testament work of the same translators, but its characteristics are that it is padded and bookish. Even the street toughs in Genesis 19 and Judges 19 talk more bookishly than colloquially. A bit of colloquialism may be noticed in this passage:

> Next he said: "Throw it on the earth." So he threw it on the earth, and it became a serpent, and Moses began to flee from it. Jehovah now said to Moses: "Put your hand out and grab hold of it by the tail." So he put his hand out and grabbed hold of it and it became a rod in his palm. "In order that," to quote him, "they may believe," etc.

But the colloquialism here is not a sample of what the book is like; not so much as is the padding which acute readers may have noted.

In their preface, the translators defend this padding on the ground that a literal rendering lacks the color implicit in the terse original Hebrew. "Hence auxiliary words that lengthen the expression are at times required to bring out the vividness, picturesqueness and dramatic action of the verb, and the point of view and the idea of time of the Bible writer." Of these "auxiliary words," those that most dominate the style are such verbs as "began," "proceeded," "continued," "went," "kept." Examples: "And he put faith in Jehovah, and he proceeded to count it to him as righteousness" (Gen. 15:6); "The surging waters proceeded to cover them" (Ex. 15:5).

But there are other auxiliary words, as the preface says again:

> To avoid such monotony we have resorted to various English conjunctions to show the transition of the thought and to indicate whether the verb shows an action or state that is beginning, becoming or still keeping on and hence not yet come to completion. So in many cases at or toward the beginning of the sentence or clause we have used the following conjunctions or phrases, (*a*) to indicate temporal sequence: after a while, after that, after which, afterward, at length, at once, eventually, finally, further, furthermore, gradually, immediately, in time, in turn, later, later on, meantime, meanwhile, moreover, next, now, once, promptly, subsequently, then, when; (*b*) to indicate logical result: accordingly, and so, at that, at this, at which, consequently, hence, so, thus, to this, to which, upon that, well, with that; (*c*) to indicate logical cause: because, for, since; and (*d*) to indicate logical contrast: but, however, nevertheless, still.

Bear in mind that the above is avowedly a list of translations used for the Hebrew word "and."

Obviously this sort of translation leaves a great deal to the personal judgment of the translator, while it puts no trust in the personal judgment of the reader. This work is not really translation, making the text say to the English reader just what it had said to the Hebrew reader, but a concise running commentary. When the verb is given the auxiliary "began" in Exodus 14:10-11 and the auxiliary "continued" in Numbers 14:1, in each case supposedly to show the force of the grammatical form of the Hebrew verb, but the grammatical form of the Hebrew verb is the same in Numbers as in Exodus, obviously this is not because the grammatical form (which was identical) told the translators to say "began" here and "continued" there, but because the translators, acting as rewriters at their own discretion, thought "began" would be a good word to use here and "continued" there. The committee is substituting itself for the author.

A striking passage will, besides having its own interest, be a peg to hang one or two more remarks on:

> Nevertheless, Moses said to God: "Suppose I am now come to the sons of Israel and I do say to them, 'The God of your forefathers has sent me to you,' and they do say to me, 'What is his name?' What shall I say to them?" At this God said to Moses: "I shall prove to be what I shall prove to be." And he added: "This is what you are to say to the sons of Israel, 'I shall prove to be has sent me to you.'"

There is much to be said for "I shall prove to be." The only fault I would find with it is that the insertion of "prove to" sacrifices terseness where terseness is very necessary. And I think I would say "will" for "shall."

But "your" and "you" are in small capitals because they are plural, without emphasis, while "I shall prove to be" in both sentences is in small capitals for the reverent emphasis of a most notable statement. The use of the same typographical device for two utterly different purposes side by side is always confusing. The "do say" stands in accordance with these words of the preface: "When we show the emphasis of the perfect verb in the present time, we prefix 'do' or 'does' to the English verb, as, 'I *do* say,' 'I *do* make, 'he *does* do.'" That is, the translators have read in a school grammar that "do" gives the "emphatic" form of the verb. But if they had looked in a grammar of higher grade they would have seen that this is true only when "do" is to be pronounced with a marked stress of voice. If "do" is spoken as an unstressed syllable, as in "Nor did she seem to be much displeased," it does not make the verb emphatic. But I think the translators will agree with me that if "they do say" is read with a special emphasis of voice on "do," it will pervert rather than express the meaning of the Hebrew. Consequently this "do" is an awkwardness that fails to accomplish its purpose. And so with "do" on many pages.

STEVEN T. BYINGTON.

Facts and Freedom

THE PEOPLE'S RIGHT TO KNOW. *By Harold L. Cross. Columbia University Press, $5.50.*

THE NEWSPAPER business is an economic enterprise gravely affecting the public welfare, a fact equally appreciated by the free man and the tyrant. In a literate society the newspaper (together with its younger brother, the weekly news magazine) is the main maker of public opinion, if not by purposeful design then by virtue of being the chief supplier of the raw materials of opinion. The free man is concerned that the public be amply supplied with these raw materials, "without fear and without favor." The tyrant is concerned that their supply and distribution be controlled by fear and favor of himself.

The newspaper business probably matches any other in crassness and cynicism, being sown in the same "dishonor" and "weakness" (St. Paul) as other physical bodies. Yet in a democratic society it is called to accept the obligation of high responsibility, for in the process of seeking to attract and hold a profitable number of readers and advertisers it becomes a dispenser of that knowledge which is necessary to democratic government, and stands in a position where it may be a guardian of the people's right to know the facts of public life, and a source of rebuke to the perennial insolence of office. "A real newspaperman," Alberto Gainza Paz has said, "cannot help being a soldier of freedom."

American newspaperdom has always had a doughty core of "real" newspapermen, and Harold L. Cross' *The People's Right to Know* is current evidence of it. This book is a report from the committee on freedom of information of the American Society of Newspaper Editors. Its primary purpose is to enlighten the news industry on "customs, laws and court decisions affecting our free access to public information whether it is recorded on police blotters or in the files of the national government." The volume covers with considerable completeness the right of the newsman, as a representative of

the public, to inspect police records, judicial records, state and municipal records, and the records and proceedings of various government offices and organs; but, oddly enough, there is nothing about meetings and records of the local school board, which in these latter years often conducts the biggest public business in the township. The field, one discovers, is extremely complicated, with many parts still undefined and many parts in continuous contest, with the news industry in no mood to retreat.

The philosophy behind this report and manual may be gathered from this declaration by Newsman Basil L. Walters: "Our job is to make the people of this nation conscious of the fact that all public records belong to the people; that officials are merely the servants of the people; that newspapers are the eyes of the people, keeping the eternal spotlight on officials and on public records. Unless we do this, then the freedoms will slip out of our hands by default." A bit sanguine perhaps, but containing a deal of truth we should be glad to hear.

HUGH STEVENSON TIGNER.

The Treason of the Heart

THE PASSION BY THE BROOK. *By Truman Nelson. Doubleday, $3.95.*

IN THIS NOVEL Mr. Nelson continues his story of the Fabulous Forties in New England. This time he gives his attention to the Brook Farm community—that group of high-minded and idealistic enthusiasts who wanted to establish a center of pure, industrious living and noble thinking in a world growing corrupt and materialistic. For the most part the characters are historical and much research has gone into their portrayal. They are viewed with sympathy, but also with detachment. Their genuine spiritual aspirations are appreciated, but their eccentricities and at times their ludicrous failure to recognize actuality are treated with humor, satire and even levity. Some of the psychographs are rather startling. Sophia Ripley appears in the light of modern psychology somewhat different from our usual conception of her, and Hawthorne comes off rather badly. To serve as agents for activating the plot several fictitious characters have been introduced, of whom the most interesting is Lili Gray. She is a contrast to Sophia, and brings the aura of the flesh into the rosy fragrance of Eden.

This little group, devoted to plain living and high thinking, couldn't escape the impinging world. It became tinged with Transcendentalism, tainted by Fourierism (which was being popularized by Albert Brisbane and eventually established some forty "Phalanxes" across the United States), and corrupted by the innate cussedness of human nature.

By elaborating conversations, touching up situations and deftly working in the results of his studies, the author has composed a fascinating narrative of this New Eden which was likewise unable to keep out the serpent. Misunderstood and misinterpreted from without, and eroded from within by the desires and passions of numerous members, it became an object of ridicule and slander. The burning of the large new phalanstery, which was to be a focal point for the life of the farm, serves as a climax to the novel, but the disaster broke the spirit of the group and it disbanded.

The story of Brook Farm is interesting enough in itself, but Mr. Nelson has succeeded in giving new life to these figures of the past. The ideal of a perfect community still survives and recurs and struggles against the treason of the heart, which has its own logic and whims. But as Theodore Parker says to his discouraged friend George Ripley after the flaming catastrophe, "You fool, you fool, that which thou sowest is not quickened except it die!"

LEE E. CANNON.

'And the War Came'

THE GROWTH OF SOUTHERN NATIONALISM, 1848-1861. *By Avery O. Craven. Louisiana State University Press and the Littlefield Fund for Southern History of the University of Texas, $6.50.*

HERE is the sixth volume in what is projected as a ten-volume "History of the South." Like all the other authors in this series, Dr. Craven is a southerner, though he differs from the rest in that his teaching has been confined to northern schools. For a quarter-century he has been professor of American history at the University of Chicago. His contribution, which opens with the Mexican War and the struggle over the Wilmot Proviso, and closes with Fort Sumter, maintains the very high standards set by the earlier volumes in the series. It does not, however, offer quite so many challenges to standard southern mythology.

Dr. Craven makes a good case for the southern contentions all the way up to 1860. It is only with the Charleston convention that he, so to speak, throws up his hands and admits that from the rejection of Douglas on rationality largely deserted the south and the wild men took over. He tries to maintain that union sentiment was the majority sentiment right up to the moment when most of the secession ordinances were adopted. His judgments of both southern and northern leaders tend to be charitable, as when he treats Charles Sumner simply as a man who should never have been allowed to participate in politics.

On the long debated questions as to whether the war was inevitable and whether it was over slavery, Dr. Craven's judgment in both cases is affirmative. "It was," he writes, "this reduction of the struggle to the simple terms of 'right' versus 'rights' that placed issues beyond the abilities of the democratic process and rendered the great masses of men, north and south, helpless before the drift into war."

"Could the break have been avoided?" Dr. Craven asks. "Not unless either the north or the south had been willing to yield its position on an issue that involved the matters of 'right' and 'rights' and the fundamental structure of society. . . . Neither the north nor the south could yield its position because *slavery had come to symbolize values in each of their social-economic structures for which men fight and die but which they do not give up or compromise.* These values had been emphasized and reinforced by decades of emotional strife, name-calling and self-justification. Right and wrong, justice and injustice were in conflict. The destiny of mankind was at stake." (Italics the author's.)

Reinhold Niebuhr would have no difficulty in showing the bearing of this on the current irony in our history.

PAUL HUTCHINSON.

Two Kinds of Analysis

PHILOSOPHY AND PSYCHOANALYSIS. *By John Wisdom. Philosophical Library, $5.75.*

THE BOOK's title is rather misleading, since it is not a treatise on philosophy and psychoanalysis but a collection of 15 articles on miscellaneous topics, only three of which relate to psychoanalysis. The absence of a preface, introduction or integrating summary makes the author's style the only thread tying the various parts together. Among the topics are: ostentation, probability theory, metaphysics and verification, the philosophical status of the belief in God or gods, and critical evaluations of various modern philosophers. The book does not seem designed for laymen since all the articles were first published in philosophical journals and assume considerable knowledge of modern philosophy on the part of the reader.

In the chapters dealing with the relationship between philosophy and psychoanalysis the author makes some interesting comparisons. The philosopher who is plagued by the realization that he cannot know for certain whether realities and minds exist outside himself, and at the same time feels sure that they do exist, is in some respects like the obsessive compulsive who is plagued with the idea that he is not really certain that he turned the gas jet off and repeatedly goes back to check. The difference between the philosopher and the neurotic lies in the types of reasoning used. Supposedly the philosopher's reasoning is more logical; yet it is not the precise reasoning of the mathematician, for it often leads to paradox or contradiction. "We cannot, as in mathematics or logic, bring the conflict to an end by finding the slip in one of the calculations which purport to demonstrate the conflicting conclusions. There's something queer about philosophical reasons and the reasoning goes on too long" (p. 175).

The author analyzes the nature of philosophical reasoning and maintains that paradoxes arise "partly because we have not a very firm and adequate understanding of the use of our linguistic tools in many discussions," and "also because the resulting paradox suits many people and suits something in most of us. . . . The big words of

metaphysics have an appeal which is wide and deep and old and we cannot fully understand and resolve the riddles they present without understanding that appeal" (p. 181). Philosophy is thus compared to a psychogenic disorder, and the new philosophical techniques are compared to psychotherapy, which uncovers the sources of our confusion.

However, unlike the positivists, the author does not believe that philosophical paradoxes are useless. Rather they are important, for in their resolution a clearer understanding is gained than would be the case were they never to arise.

An additional comparison is made between philosophical analysis and psychoanalysis. Both these disciplines make explicit what had been implicit. Psychoanalysis uncovers the unconscious determinants of our conscious ideation; philosophical analysis uncovers assumptions, methods of categorization, definitions, implications, and so on, which are implicit in our beliefs but are not recognized consciously.

The armchair method of philosophy, like the free association of the psychoanalytic method, does not lead to new observations. But it does lead to new knowledge; for, according to Mr. Wisdom, it is in such situations that the interrelationships and implications of the data of experience are recognized.

The book contains many other interesting ideas. It is unfortunate that its contents were not organized into a more unified and coherent work.

E. Wesley Hiler.

The Human Paradox

Existentialism and the Modern Predicament. *By F. H. Heinemann. Harper, $3.50.*

DESPITE a flood of recent literature—expositions and critiques—"existentialism" remains for the reflective reader, as for the general public, a rather suspect word. The expositor or critic of existential philosophy is asked, "What is it?" and after the best-intentioned answer the questioner goes away murmuring to himself still, "What is it?" Although Mr. Heinemann's book will not satisfy the casually curious, it forewarns the serious reader that "there is not *one* philosophy called existentialism but several philosophies with profound differences." But at what point do these differences intersect and reveal an essential core which is properly "existential"?

Mr. Heinemann's answer to this problem takes as its point of departure the idea of man's alienation or estrangement in the modern world. Man is, in Hegel's phrase, an "unhappy consciousness" seeking to found himself in a reality that transcends him. The paradox of the human condition is that of finite man in search of the infinite, the human being endeavoring to grasp infinite being, to explicate its metaphysical ground. Negatively, existentialism, for Heinemann, is a reaction against technology, against scientism and against mechanism. Its positive realization consists in a radical stress on problems of freedom, responsibility and creative individuality, while its failure derives from an inability "to find a basis for logic and to give a satisfactory account of science."

The thinkers considered in this book are Kierkegaard, Husserl, Jaspers, Heidegger, Sartre, Marcel and Berdyaev. The strongest chapters are on Heidegger (whose recent turn in philosophy is interestingly stressed), Marcel and Berdyaev. Heinemann's remarks on Kierkegaard are at points self-defeating (e.g., that Kierkegaard's "thesis that truth is subjectivity" is "dated"); and his account of Husserl's phenonenology is in places, I submit, almost irresponsible (e.g., eidetic psychology and eidetic intuition are swept aside as "pure fancy"). The book ends with a brief section devoted to the author's own contribution toward the problems discussed. If existentialism is "the philosophy of Man against himself," then we need, Heinemann thinks, a philosophy of "Man with himself." An outline of a theory of "response" is put forth as the indicated instrument: man is redefined as "an animal of increased and creative responsiveness." Existential alienation is resolved in creative responsiveness.

The central weaknesses of Heinemann's account are an unevenness in the chapters with respect to both style and content and, so it seems to me, an ultimate failure in articulating the nexus between the existential intent of the different thinkers dealt with, the relationship of phenomenology to existentialism, and the juncture between existential philosophy and existential literature. Finally, the relevance of a "philosophical anthropology" to existentialism is completely ignored. Yet *Existentialism and the Modern Predicament* may be recommended to readers with some philosophical background as a study which draws upon primary sources and, in the main, focuses on the technical problems of ontology and metaphysics that are the true roots and corpus of existential philosophy.

Maurice Natanson.

The Rule of Purpose

Atoms, Men and God. *By Paul E. Sabine. Philosophical Library, $3.75.*

THOSE who read *Atoms, Men and God* will share the thinking of a mind that has both a will-to-believe and a will-to-understand. The author is distressed by the world of thought, appearing as two separate realities, imposed by religion's beliefs and science's generalizations. "Can modern man be intellectually honest in believing what, as a Christian, he professes to believe and at the same time accept the teachings of modern science and psychology regarding the nature of man and God and the physical world?" he asks. The past fifty years have brought so pronounced a change in the philosophy of science that, in his judgment, both scientist and theologian need to give it a reassessment.

Dr. Sabine merits a hearing by reason of a worthy record of achievement in the field of his specialty, physics. His concern to interpret religion stems from a childhood in the home of a pioneer Methodist preacher. This heritage is something he cannot lightly cast aside.

The order of his presentation, by chapters, is as follows: (1) Common ground of science and religion—two aspects of a single final reality. (2) Common origin of science and religion—both bear marks of the cultures in which they evolved. (3) The world as a machine—no unification here of nature, man and God. (4) Life in a running-down world—but evolution contradicts running-downness. (5) Magnetism, electricity and light—a trinity made one by Maxwell and Einstein. (6) The new physics—matter and energy (new because they are one). (7) The inner world of psychology—man: robot of behaviorism or victim of the subconscious. (8) Christianity and human evolution—religion: natural or revealed.

Dr. Sabine finds that the concept of an "integrating synthesis" has been creditably productive in the hands of the scientist as a means of resolving opposing schemes of explanation, such as the wave vs. the particle theory of radiant energy, the behaviorist vs. the subconscious theory of psychology, the mechanistic vs. the vitalistic theory of biology. In consequence he follows a similar plan in his effort to unify the cosmic image presented by the proponents of revealed religion as over against that of those who embrace natural religion.

Evolution, whether of inert matter, of life, or of human mental unfolding, entails the concept of direction. The scientist concedes there is evidence of orderliness in the change, but has made no provision for its causation in his scheme of explanation. Dr. Sabine has reason to think there is "a certain inherent inner quality [of living matter] by which its behavior is conditioned by the anticipation of future ends as well as by antecedent physical causes." By such a postulate he would rationalize "the purposive relatedness that unites all life in a coordinated whole."

He ventures the application of this postulate even to the sequence of events involving electrons. Objective evidence has but recently recharacterized the electron as a wave-particle rather than a bit of mass. This added concept has rendered the mathematical determination of its position and momentum an uncertainty. Thus the "future" of an electron cannot be completely determined. In other words, the passage of such a wave-particle from the present to the future has a measure of freedom. The author therefore imputes to electronic activity a nonphysical element that might imply a response to future as well as past events. Thus is proposed a means of integrating "the blind energy of the atoms and the creative mind of God." That such a synthesis of the Christian believer's God-centered world and the scientist's world of energy will enhance both the religious and the scientific picture of the final reality, is his wish.

The reader who is a scientist will find in this volume an extension of the interpreta-

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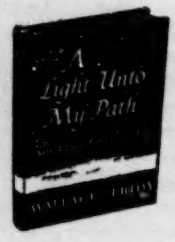

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tions of the philosophic tools of his craft and may be given an impetus toward a more rational orientation to his cosmic outlook. For the religionist who is increasingly called upon to associate with scientists who live and think in the "groove" of their specialty, this book may aid his understanding and esteem of them.

B. CLIFFORD HENDRICKS.

Recognizing Russia

THE ORIGINS OF SOVIET-AMERICAN DIPLOMACY. *By Robert Paul Browder. Princeton University Press, $5.00.*

IN THIS little volume Mr. Browder does a masterful, yet simple and informative, review of the attitudes, maneuvers and discussion which began with the formation of the Russian Soviet government in November 1917 and culminated in the recognition of that government 16 years later. Many of us lived through that period and to us the volume is most refreshing in the light of more recent relations with "the Bear." To later generations it should be required reading as a basis for understanding, and perhaps guidance, in present and future dealings with Russia.

Historically, Russia was often the friend of the United States when world friends were scarce. But that was the imperial regime. Our nonrecognition of the Soviet was based on Woodrow Wilson's conviction that the regime was "the negation of everything American." This view prevailed through the succeeding Republican administrations. Recognition of governments is internationally most important, and without official relations the nonrecognized people fare badly in the family of nations.

During the twenties we did carry on a certain amount of trade with Russia through Amtorg Trading Corp. We sold a great deal of raw material and heavy machinery to start the industrialization of the strange giant. In fact certain early depression years saw Russia our principal customer in a market that was almost paralyzed. In addition to the usual "friends of Russia" groups and the agitations of the Communist party in the United States, many business and financial leaders and prominent politicians felt that recognition should be granted as a gesture of good will and a possible spur to even more profitable business resultant from normal governmental relationships.

Likewise powerful was the unrest in Asia and the fear of Japanese ascendancy inimical to our own stake in the Pacific. Russia had always been our friend and now we might need friends again. Her indebtedness was held by some as a bar, but it may be recalled that this was a period during which Germany sought a scaling-down of war reparations and our allies were maneuvering successfully to erase financial obligations to the United States, even though, as Mr. Coolidge put it, "they hired the money."

Thus temptations of trade, a choice of friendships in Asia, and the feeling that an old friend had served a reasonable probation brought us to 1933 and the Rooseveltian belief that recognition should be accorded to the Russian regime and that he could deal aboveboard with Mr. Stalin. The chapter on diplomatic disillusionment paves the way for a concluding appraisal. By 1941, we either had never understood and appreciated the Soviet manner or had forgotten it when we entered the alliance of that year. It has long been a truism that "history teaches us only that history teaches us nothing." A careful reading of this simple and well documented little book leads one to concur in the author's conclusion:

> Unfortunately, the lesson was badly learned. Many of the same mistakes were repeated at a time when the consequences of error were incomparably more disastrous. In all fairness, judgment should be tempered by an appreciation of the seriousness of the threat which drew the two nations together during the war years, and by the inevitable reservation that Soviet Russia might have pursued her postwar policy regardless of any measures taken by America and her other allies. But it is difficult to avoid the conclusion that a more practical, less idealistic approach to Russia during the Second World War was justified by the experiences of recognition and its aftermath.

DAVID W. KNEPPER.

Books in Brief

ARABIC FOR BEGINNERS. *By Edward J. Young. Second edition, revised. Eerdmans, $5.00.* A not very thorough comparison with the older grammars and beginners' manuals in Arabic by Lansing and Socin gives the impression that Dr. Young's book shows a considerable improvement in methodology and arrangement. There is no possible way of making Arabic easy. The intricacy of its accidence is baffling, the pronunciation of its gutturals is impossible, and the copiousness of its vocabulary is astounding. (There may be some exaggeration in the saying that it has a thousand different words for "camel.") Prof. Young eases the student into the intricacies of the grammar as gently as possible, introduces simple reading exercises at an early stage, and leads gradually into the reading of brief passages of unpointed text. In a very few places clarification is needed before it is given. (E.g., *ha tanith* is used on page 7 before it is explained on page 12.) More coherent treatment of broken plurals and fuller paradigms of verb forms would be helpful.

THE HISTORY AND TREASURES OF WESTMINSTER ABBEY. *By Lawrence E. Tanner. British Book Center, $4.50.* A very handsome volume of pictures with explanatory text covering the history of the abbey and its architectural development. About 20 of its large pages are devoted to the recent coronation ceremonies. The author is "keeper of the muniments and library" of the abbey. In this context "muniments" evidently has its antique meaning, "furnishings or valuables."

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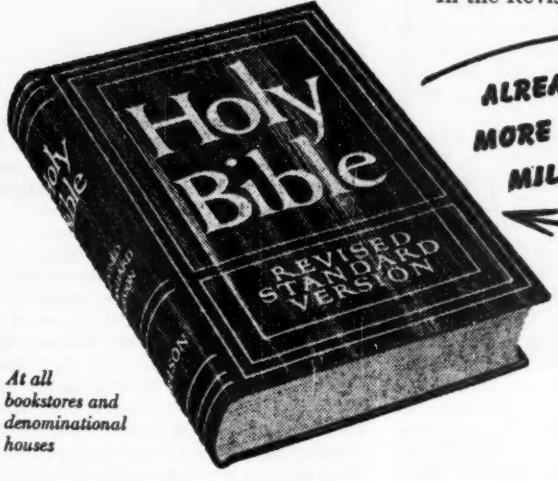

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NEWS of the CHRISTIAN WORLD

Permit Indians To Buy Liquor

New Mexico Votes Amendment Lifting State Ban—Say Discrimination Led to Excessive Drinking

TUCSON, ARIZ., Sept. 22.—In a special election Sept. 15, New Mexico's citizens voted about five to three in favor of an amendment removing the state's constitutional ban against sale of liquor to Indians. Repeal of the old provisions was strongly supported by the Indians themselves, while temperance leaders and many religious leaders sought to retain them. The (Southern) *Baptist New Mexican* devoted a special issue to the matter, urging defeat of the amendment. Sale of liquor to Indians is still unconstitutional in Arizona. An amendment to repeal the ban will probably be presented to the voters of that state next year. A law ending the federal prohibition on sale of liquor to Indians was enacted some months ago.

Hold Discrimination Tempts Indians to Drink

The killing of a teen-age student at the (Presbyterian) Tucson Indian Training School in a drunken brawl last month has focused public attention on this and related aspects of the liquor issue in Arizona. The brawl involved a number of intoxicated Indian youths, and the murderer has not yet been apprehended. John Martinez, boys' director and athletic coach at the school, told reporters: "This fine young Indian was a victim of circumstances." Without excusing those who help the Indians secure liquor illegally, Martinez explained that many Indians feel inferior because of the discrimination implied in the constitutional ban on their purchase of liquor. One of the lessons drawn by the *Arizona Daily Star* from the incident was that the legal restrictions against them tempt Indians to drink too much. The paper urged removal of such discrimination.

Question Method of Eradicating Polygamists

Many comic-opera elements featured the police raid in late July against the 23-year-old polygamous colony of excommunicated Mormon fundamentalists at Short Creek, Ariz. "Secret" preparations had been in the making for several months. But when two motorized caravans of more than 100 state police officers converged at dawn on the isolated village in the gorge-cut desert north of the Grand Canyon, they found Elder Joseph Jessup and most of the populace lined up in their Sunday best, singing "America" and politely waiting for them. The 36 men in the community were arrested and the 263 children taken to Phoenix under custody of the court. The men and the 86 women have been charged with conspiracy to commit such crimes as polygamy, rape and misappropriation of school funds. While public opinion generally agrees that the arrest of the polygamists was necessary, much criticism has been made of the use of so many officers and the expenditure of so much money for an operation which apparently could have been handled much more simply. The cult dates back 63 years, to the time when the Mormon church outlawed polygamy.

Tucson Churchwomen Welcome Foreign Students

Through a project sponsored unitedly by the churchwomen of Tucson, foreign students attending the University of Arizona are receiving a "threshold orientation" to American life. In addition to meeting the students at trains and buses, the churchwomen provide them with temporary housing, and work to secure a welome for them at restaurants and service establishments near the campus. The project is being carried out in close cooperation with the university, where Prof. G. H. Mundinger is adviser to foreign students. Mrs. H. Richard Riddle is chairman of the churchwomen's world missions committee, which has charge of the enterprise.

Becomes First Protestant Pastor From Mescalero Apaches

Wendell Chino, a Mescalero Apache, is the first of his tribe to become a Protestant minister. He is now associate pastor of Mescalero Reformed Church and head of the tribal council, governing body on the reservation. He has his theological degree from Western Theological Seminary at Holland, Mich. Recently he was married to Patricia Gutierrez, who like her husband graduated from the Santa Fe Indian School. Later she finished the course at the Regina School of Nursing in Albuquerque and served as a nurse at Mescalero.

And So Forth

Phoenix is finally following Tucson's lead in erasing the color line in its public schools. This year only the first four grades —kindergarten through third—are affected in the elementary schools, but the high schools are completely nonsegregated.

Fred E. Luchs has resigned as minister of the United Church of Los Alamos, N. M., to accept the pastorate of First Congregational Church, Evanston, Ill.

The annual Lutheran Bible camp at Prescott, Ariz., reports a successful session this summer, with a record attendance of 219.

Over the past three years the Southern Baptist Convention's Board of Home Missions has doubled the number of its fields of service to Spanish-speaking people in New Mexico. During the past year the number of its workers increased from 36 to 47, serving in 53 areas.

The Artesia, N. M., Presbyterian Church is celebrating its 50th anniversary by erecting a new $100,000 building. Ralph Odell is pastor. HAROLD L. LUNGER.

Book by Author of Children's Hymn Reprinted

A centennial edition of *The Wide, Wide World* has been published in honor of the author, Susan Warner, who also wrote the widely known children's hymn "Jesus loves me, this I know." The new illustrated edition of the famous children's religious book can be obtained for $2 from the British Book Centre, Inc., 122 E. 55th St., New York 22, N. Y.

Renew Union Talk In New Zealand

Committee Representing Presbyterian, Methodist and Congregational Churches Issues Report

CHRISTCHURCH, NEW ZEALAND, Sept. 14. —The movement for church union in New Zealand ebbed following the indecisive poll on a proposed union scheme taken by the Presbyterian and Methodist churches in 1948. Now, however, the tide seems to be flowing again toward union. A report has been issued by the Joint Standing Committee on Church Union, made up of representatives of the Congregational, Methodist and Presbyterian churches. It states: "The Presbyterian General Assembly and the Methodist Conference have both expressed their conviction that there are no insuperable obstacles which would make corporate union impossible between them. In view of these affirmations it is timely, now that negotiations are about to begin afresh, to inform other branches of the Christian church in New Zealand of our desire for corporate union on the widest possible basis, and to invite them to participate in negotiations to this end."

Suggest Practical 'First Steps'

The joint committee's report makes some practical suggestions for preparing the way for union among the Congregational, Methodist and Presbyterian churches. These include (1) a conference of church members who would later visit presbyteries, synods and congregations to explain the union proposals; (2) a Church Union Year, in which the national assemblies of the three denominations would meet in the same city and hold a united service of witness; (3) close cooperation between the Methodist Spiritual Advance and Presbyterian New Life movements, particularly in evangelism; and (4) a conference of youth directors to produce a program for young people in matters of evangelism and church union. The North Canterbury Methodist synod recently voted unanimously to adopt the committee's report.

Theologians-to-Be Study Ecumenicity

Fifty theological students from Anglican, Methodist and Presbyterian colleges in this country met here last month for a four-day conference on the ecumenical movement and its significance for the dominion's churches. A similar conference had been held two years ago. Main addresses dealt with the messages of Lund, Willingen and Lucknow. respectively; with the communication of the gospel locally; with Christian education; and with the future of the Faith and Order movement in New Zealand. Walter Nash, leader of the opposition (Labor) party in Parliament, addressed the conference on "The World Today." He said that the world is divided into two camps—democracies and dictatorships, with 43 sovereign states in each. Mr. Nash listed as "inspiring hopes for the fu-

ture" the U.S. Marshall and mutual aid plans, the Colombo plan, and United Nations technical aid. No matter how clever statesmen may be, he declared, the world's problems will never be solved except on the basis of the Christian faith.

Stress Need for United Action

At its conclusion the conference sent a message to all other theological students in New Zealand. It read: "We have come to a deeper consciousness of our need for coming together, and of the need for united action. It is apparent that the churches in New Zealand too often regard ecumenism largely as an ecclesiastical curiosity. What we have heard about the work of ecumenical councils, the world situation and the missionary endeavor has led us to believe that . . . the knowledge and spirit of ecumenism need to be spread on the local front." Present at the conference, in addition to New Zealand students, were two students from abroad—a young minister from the Church of North India on "refresher" leave, and a Japanese who is taking his seminary work at an Anglican college in this country.

Missionary Explains Asians' Regard for India

Morton Ryburn, who has been working in the New Zealand Presbyterian mission in the Punjab for the past 30 years and is now on furlough, declared on a national radio broadcast this week that it is because India is independent of both the United States and the Soviet Union that she is regarded by many Asian countries as a leader. India, he said, distrusts both America and Russia. She fears the U.S. because it has supported reactionary regimes, particularly in Korea and China. But she is equally aware of the menace of communism, and regards with misgiving Soviet policy concerning Tibet. "India is just as much opposed to Soviet as to American dictation," Dr. Ryburn declared. "She is proceeding to build on the foundations laid down by British rule, giving a lead to all who are seeking to guide their nationalism into creative channels. All Asians feel that in India they have one who can be counted on for support in getting their rights."

And So Forth

The University of New Zealand—which is mainly an examining body with which six teaching colleges are affiliated—has decided to ask the Council of Educational Research for a report on the possibility of establishing two-year junior colleges. "We seem to have almost an American school system and an English university system," remarked Rector H. R. Hulme of Canterbury College. "There may be advantages in junior colleges." The six colleges affiliated with the university are beset by problems caused by rapidly expanding enrollment, inadequate buildings and a high rate of failure among students.

The New Zealand Antarctica Society is to place before the government plans for exploration and research in the Ross Dependency, a large area of the continent of Antarctica regarded as belonging to this country. Several members of the society have expressed concern at the danger the dominion might face if she fails to occupy the dependency.

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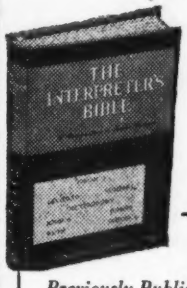

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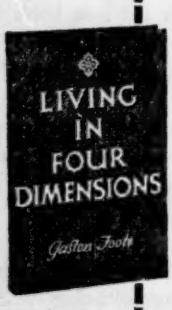

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Alabama Ratifies 19th Amendment

Legislature Finally Approves Suffrage for Women—Measure Outlawing Closed Shop Adopted

GREENVILLE, ALA., Sept. 22.—Thirty years after the 19th Amendment to the U.S. Constitution went into effect, Alabama's legislature this year finally got around to ratifying it. But while the senate was voting approval of woman's suffrage, the house was busy killing a bill to allow women to serve on juries. Commented Editor Grover Hall of the *Montgomery Advertiser*: "We finally made it. Perhaps in another 33 years Alabama will give women the right to sit on juries. But that's too advanced for 1953. Radical, in fact."

Increase Appropriations for Humanitarian Causes

For several reasons the 1953 Alabama legislature earned the designation "humanitarian." It increased appropriations for the state's mental hospitals, which have long suffered from undernourishment. It increased financial aid to the needy aged; it strengthened the teacher retirement system; and it took the prisons out of politics by transferring their control from the governor to a state board. In the closing days of the session the legislators rejected a bill which would have made Alabama the nation's No. 1 "quickie" divorce mill. That bill would have discarded our already too easy residence requirements and authorized a probate judge to issue a $1 certificate declaring parties in a divorce case to be Alabama residents "even if they had just stepped off a plane from New York."

Enact Bill Outlawing Closed Shop

As was expected, the most controversial piece of legislation to come before the 1953 session was the so-called "right to work" bill outlawing the union shop and kindred labor-management agreements. It was copied from a statute adopted in Virginia and upheld by the U.S. Supreme Court. Legislative friends of organized labor staged a 16-hour filibuster against the bill, but to no avail. The senate passed the measure 23-9. Many labor leaders have attacked the bill as "antilabor" and charge that some of its features are unconstitutional. Cecil Robertson of Gadsden, Alabama C.I.O. president, has accused Gov. Gordon Persons of violating a campaign pledge that no antilabor legislation would be enacted during his administration. He declares that the C.I.O. will "use every resource at its command to nullify [the new] statute by litigation or by repeal in the next administration." This piece of legislation promises to be an important issue in the next gubernatorial campaign.

Map Plans for Action Should Segregation Be Outlawed

In several quarters rumblings are being heard regarding reaction in Alabama should the U.S. Supreme Court rule against racial segregation in public schools. Political observers are sure that a special session of the legislature will be called to decide what to do if the court abolishes segregation or if it rules that "equal facilities" must be provided for white and Negro pupils. Opinions range all the way from the view of a few liberals that segregation should be done away with immediately to that expressed by Judge Horace C. Wilkinson of Birmingham, a "state's-righter" who advocates a plan of cooperation among several states (Alabama included) to maintain separate schools for whites and Negroes.

Sees Compliance the Wise Course

Allen Rankin, columnist for the *Alabama Journal*, expressed a view that appeals to many in the state when he wrote recently: "We must face the fact today that we are just as out of step with the thinking of the rest of the country and the world as we were on the issue of slavery in 1861. . . . The peaceful solution of slavery certainly would not have cost as much as a bloody war. . . . Nor will the peaceful and quiet submission to a Supreme Court decision today, *whatever it may be*, cost us as much as violence, which is another name for stupidity." The majority of Alabama's educational and legislative leaders undoubtedly hope for, and expect, a decision calling for "equal facilities." Some observers think that because of economic pressure, such a ruling would result in *practical* elimination of segregation.

And So Forth

Montgomery's law-enforcement officers are concerned over a new peak in crime among the capital city's Negro population. They are trying to arouse public opinion, traditionally indifferent to violence between Negroes, to set up stiffer penalties for Negroes who commit offenses against members of their own race.

Alabama, first to undertake educational television on a statewide basis, is moving ahead with plans to transform its citizens' dwellings into schoolrooms. The newly created Alabama educational television commission has announced construction of a giant TV station on Mount Cheaha in Calhoun county. Thus noncommercial educational programs will soon blanket the northern part of the state. According to Gov. Persons, plans call for a second station to serve southern Alabama.

On Oct. 15 this correspondent succeeds M. E. Lazenby as editor and business manager of the *Alabama Christian Advocate*, which circulates among the 300,000 Methodists of the Alabama and North Alabama conferences. The paper is published in Birmingham. T. P. CHALKER.

Students From Abroad Study In U.S. Seminaries

Under the ecumenical scholarship exchange program, 40 young Christians from 14 countries will study this year in 29 theological seminaries and graduate schools of religion in the United States. This brings to 322 the number of students aided by the project since it was started eight years ago by the World Council of Churches and Church World Service. Since 1950 it has been conducted by the National Council of Churches' department of ecumenical relations.

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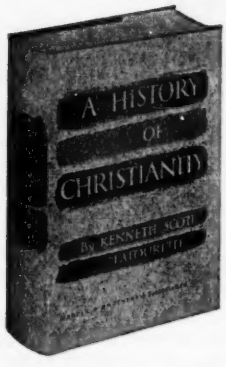

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Approve Inclusion Of China in U.N.

United Church of Canada Sees Proposal as Aiding Peace—Warn Against Red Propaganda Ballot

TORONTO, Sept. 21.—In accordance with action taken at its general councils of 1950 and 1952, the United Church of Canada has a fourfold peace-building plan. It proposes efforts at relief and rehabilitation, particularly in Korea; the presence of a majority of Asians on the United Nations' Far East commission; recognition of the present Chinese People's Government; and admission to the United Nations of representatives of that government provided it agrees to abide by the United Nations Charter. Recently the denomination's standing committee on international affairs informed the National Council of Churches in New York of these proposals. The church is endeavoring through study booklets, sermons, conferences and other means to build up a peace program at both local and national levels. Its relief program, which has been in operation for several years, is constantly expanding. Just now the church is urging generous gifts of Canadian wheat for famine areas in the Far East.

Churches Warn Against New Red-Sponsored Peace Query

Canada's United and Presbyterian churches have officially disapproved the Canadian Peace Congress' "national peace referendum ballot," which they describe as "spurious and dishonest," and warned their members to ignore it. The ballot reads: "Do you favor a meeting of the leading powers with a view to solving, through negotiations, questions which threaten the peace of the world?" Commenting for the United Church, Gordon Sisco declares that this latest effort of the Canadian Peace Congress is "a piece of Communist propaganda which can have no effect in bringing about an international settlement, except on Communist terms."

Election Shows Confidence In Liberal Party

Canada's federal election early in August demonstrated that the people approve the present government's record and policies. (See The Christian Century for July 29, p. 860, and Aug. 26, p. 956.) However, from the campaign and from the voting it was evident that they want lower taxes and less extravagant federal spending. The incumbent government, headed by Louis St. Laurent, Liberal party leader, was returned by a large majority, winning 171 of the 265 seats in Parliament. The Liberal party has more than three times as many votes as the leading opposition party (Conservative), which has 50. All cabinet ministers who stood for re-election were victorious. The C.C.F. (Socialist) party increased its representation to 23 seats.

Urge National Health Insurance Plan

Since the election demands for a national health insurance plan have come from both church and labor. Statements in favor of such a program have been issued by Canon W. W. Judd for the Church of England in Canada and by Pres. Percy Bengough of the Canadian Trades and Labor Council. The C.C.F. is pressing hard for a similar objective. The subject will be near the top of the agenda when Parliament meets in November. So far the Canadian Medical Association has given little evidence of opposition to the proposal.

Anglicans Reaffirm Opposition To Vatican Envoy

Meeting this month in Port Arthur, Ont., the executive board of the Church of England in Canada reaffirmed its opposition to the appointment of a Canadian envoy to the Vatican. Said Bishop F. H. Wilkinson: "We desire not to be unfair to our Roman Catholic brethren, but we must oppose any policies which we feel are not in the best interests of our church. Such an appointment would be detrimental to the welfare of the Canadian churches and an attempt to influence unduly provincial and federal governments in Canada." . . . The executive board called on Anglican clergy and laity to urge the Canadian government to take advantage of Great Britain's 50-50 arrangement to increase immigration from the United Kingdom to this country. At the same time, it asked that a more cordial reception be given to people from India and from the British West Indies, and to the wives and children of Chinese now in Canada.

And So Forth

Canada's friendly, hard-working Mennonites have again demonstrated that they are "good neighbors" in times of need. Recently members of Mennonite settlements have gone to the aid of flood-damaged farming communities in the far west and have helped rehabilitate storm-stricken farms in southwestern Ontario. They charter buses, arrive at the devastated areas early and work late. Their service has been of untold worth.

J. H. Puxley, since 1949 secretary of Canada's Student Christian Movement, has been appointed secretary of evangelism and overseas missions for the Canadian Council of Churches.

Two U.S. churchmen were among the leaders of the United Church's sixth annual conference on evangelism held this month at Whitby, Ont. They were Harry Denman, director of evangelism for the Methodist Church, and James W. Clarke, St. Louis Presbyterian pastor.

Fifteen hundred delegates to the Seventh-Day Adventists' Quebec-Ontario convention pledged support of an anti-alcoholic program which includes sponsorship of a hospital for alcoholics in Toronto.

Harriett Christie has succeeded Mrs. J. D. H. Hutchinson as principal of the United Church Training School in Toronto.

In a prepared statement, E. Harold Toye of Toronto, executive director of the Religion and Labor Foundation, recently urged all those responsible for church construction and extension to employ only union labor. Expressing appreciation of the statement, William Jenoves, veteran Ontario union man, recalled that on not a few church construction jobs organized labor has contributed many hours of voluntary help.

JAMES R. MUTCHMOR.

Ban Catholic Use Of Secular Music

Rhode Island Diocese Forbids Practice in Churches—Navy Bureau Host to Religious Leaders

WEST BARRINGTON, R. I., Sept. 15.—All music of a "worldly or theatrical nature" has been banned from use in the churches of the Roman Catholic diocese of Providence, according to an announcement by the diocesan music commission. Named on the blacklist are the wedding marches from "Lohengrin" and "Midsummer Night's Dream," a number of familiar settings of the Ave Maria, and secular songs such as "Oh Promise Me" and "I Love You Truly." The rules adopted by the commission are in some respects not so severe as in the Boston archdiocese, where the presence of women in church choirs has been forbidden.

Churchmen Attend Navy Conference

More than 30 leaders representing 22 religious bodies recently attended a three-day conference conducted by the bureau of naval personnel at Newport. The conference was held in connection with the graduation of the largest class (33) in the history of the navy chaplains' school. On the second day of the conference, termed a "day of recollection," visitors broke up into sections for discussion and planning. Marion J. Creeger, director of the General Commission on Chaplains, said: "Most of us were pleasantly surprised at the wonderful way the chaplains of all faiths plan and work together. I was at a loss to distinguish between priests and ministers . . . they all seemed to be united by a great concern for the spiritual and moral welfare of men and women in the navy."

State Church Council Sponsors Hospital Chaplaincy

Another step in the ever-broadening work sponsored by the Rhode Island council of churches was taken when Theodore Bacheler was appointed chaplain at the Rhode Island hospital. Chaplain Bacheler explains: "My task is to meet every Protestant patient admitted to the hospital, to inform each minister on the admission of one of his members, to give pastoral care to all non-church-related Protestants, and to keep informed of the condition of those whose names are on the danger list." . . . The council has appointed as associate secretary Earle R. Ramsdell, formerly pastor of Memorial Baptist Church, Pawtucket. Ramsdell will have direct supervision of the work of the council's departments of radio and television, social welfare and religious education. He will also supervise work of the youth council and the church Scout committee.

Rhode Island Groups Honored For Religious Radio Efforts

The Rhode Island council of churches and the Episcopal diocese of Rhode Island have received certificates of award from the National Council of Churches' broadcasting and film commission for the excellence of radio programs they sponsored during the past year. The diocese was cited for the hour-long broadcast in February of the consecration of John Seville Higgins as bishop coadjutor; the council for "Parson Pete," 15-minute program broadcast

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Volume X Number 3

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nightly at 11:15. Both programs originated at station WJAR, whose program director is M. Sothern Abbott.

Christian Scientists Name Coordinator with VA

Richard H. Chase of Barrington, one of the most decorated chaplains of World War II, has been appointed coordinator between the Christian Science Church and the Veterans Administration. As manager of Christian Science Activities, Chase will head a staff of more than 400 in various parts of the world.

Baptists Have New State Director

Chris E. Lawson of Buffalo, N. Y., has taken over the post of executive secretary of the Rhode Island Baptist state convention. He succeeds Kenneth L. Cober, who left to take a position with the American Baptist Convention. Mr. Lawson is responsible for general administration of the church extension, evangelism, social progress, public relations and other programs of the convention, which is made up of 99 churches with 20,000 members.

And So Forth

Prof. Joseph W. Ince has been named chairman of the committee planning Providence's "Festival of Faith," to be held in Memorial auditorium on Reformation Sunday, Nov. 1. Speaker is to be Louis H. Evans, formerly pastor of First Presbyterian Church, Hollywood, Calif.

Edmund W. Fetter, Baptist pastor of Oneida, N. Y., has been called to serve as executive director of the Christian association at the University of Rhode Island.

Providence Bible Institute's summer conference drew more than 10,000 persons from 20 states.

The second annual intercultural institute sponsored by the Rhode Island council of churchwomen was held this year at Camp Aldersgate. Theme of the sessions was what Rhode Island churchwomen must do to safeguard family life and the free public schools.

The temperance committee of the New England Southern Methodist conference sponsored a youth speaking contest this year on "It's Smarter Not to Drink." First and second prizes went to Carolyn Mankowski of Uncasville, Conn., and Bette Wescott of East Providence, R. I., respectively, for presenting their talks to the largest number of people—Carolyn to 2,704, Bette to 1,113.

Covenant Congregational Church's candidate for a "churchman's award" is Andrew N. Englebrook, who recently completed 50 years of service in its church school and choir. He has been church school superintendent for 35 years, choir director for 49. W. W. RICHARDSON.

Audiovisual Program For Pakistan

Hyat Feroze, who has been studying mass communication media at Ohio State University for the past three years, left Aug. 18 for his home in Pakistan. He will set up an audiovisual program for the West Pakistan Christian Council and will train Sunday school teachers, literacy workers and ministers in the use of audiovisual media.

Plan Studies on Faith and Order

World Council Commission Prepares to Launch 5-Part Program—Sponsor 24 Youth Work Camps

GENEVA, SWITZERLAND, Sept. 16.—Plans for a decade of ecumenical studies were made by the World Council of Churches' commission on Faith and Order when its working committee met in August at Bossey, near Geneva, under the chairmanship of Oliver S. Tomkins of England. Launching of the studies will be coordinated by the commission's secretary, J. Robert Nelson, U.S. Methodist who arrived in Geneva in June to begin his new duties. At the Bossey meeting, the 22 commission members discussed papers presented by Georges Florovsky, T. A. Kantonen, T. F. Torrance and Stephen C. Neill. During the sessions they were grieved to learn of the death of Clarence T. Craig of the U.S., the commission's vice-chairman. They will hold their next full meeting in conjunction with the World Council's Evanston Assembly next August.

Define Areas Of Study

Accepting the mandates of last summer's Lund conference, the committee decided to initiate study on five major problems: (1) How can the church and its unity be understood in the light of the person and work of Jesus Christ and of the Holy Spirit? A theological commission being formed to conduct this study will have two sections, the European headed by Bishop Anders Nygren of Sweden, the American by a theologian yet to be named. (2) What is the meaning of worship, and how do varieties of worship affect Christian unity? To be carried on by groups in Asia, Europe and North America, this study will continue work begun after the 1937 Edinburgh conference. (3) How can an understanding of the main Christian tradition be achieved in comparison with the varied traditions of the churches? This problem will be treated by a group of theologians to be convened by K. F. Skydsgaard of Denmark. (4) How can one interpret the effects of social, cultural and psychological influences on Christian unity and disunity? A fact-finding program is being undertaken, in preparation for appointment of a full commission. (5) What can be done about the problem of "proselytizing" among churches which are members of the World Council? An inquiry group, headed by Heinrich Meyer of Heidelberg, has been appointed to consider this question.

Six Commissions Prepare For Evanston

During August five other World Council commissions met in Switzerland to prepare background material and to examine factual surveys which will be discussed as subthemes at the Evanston assembly. Participating were 160 church leaders from all over the world. The commission titles and chairmen were as follows: "The mission of the church to those outside her life," Theodore O. Wedel; "The responsible society in a world perspective," John C. Bennett and C. L. Patijn; "Christians in the struggle for world community," Kenneth Grubb; "The church amid racial and ethnic tensions," Roswell P. Barnes; and "The Christian in his vocation," Hendrik Kraemer.

Work Camps Held in Many Nations

The World Council's work camp committee reports that during the summer over 1,000 young men and women took part in 28 ecumenical work camps in 14 countries. In each, workers helped build or reconstruct churches or church-related centers. Among the building projects were churches in Holland, youth centers in Alsace, Cyprus and Lebanon, and orphanages and a Christian miners' center in Japan. In Brouwershaven on the Dutch island of Overflakee, campers battled daily tides to drain away two feet of water which still threatened the beautiful 13th century cathedral. When the water had been dammed out and the building cleaned, they joined the congregation in the first service of worship held in the cathedral since the February floods. At Hallstahammar in Sweden they completed a bell tower for a new church in a parish so indifferent that official permission for erection of a church had been denied. The work campers' witness helped change the town council's attitude, and the small industrial town will now have a new church.

International Christian Youth Agencies Unite in Plans

Five international Christian bodies—the World's Y.M.C.A., the World's Y.W.C.A., the World Council of Christian Education, and the youth department of the World Council of Churches—agreed on a joint program and curriculum for youth leadership training at a meeting here Sept. 1-5 of the World Christian Youth Commission. They stated that their "common Christian purpose and obligation is to help young people find in Christ the answer to their personal needs and to the needs of the world, to help young people relate themselves effectivly to the Christian mission, both in and through the church and in outreach to young people not within the Christian movements." Plans were laid for the possible holding of youth leadership training conferences in west Africa.

CROP Continues to Play Vital Role

The CROP Friendship vessel Jessie Lykes arrived at Bremen Sept. 7 with quantities of food and over 100 heifers for needy refugees and church workers in Germany. The shipment was accompanied by Daniel Russell, CROP chairman for Texas. Already this year 9,000 tons of relief supplies—more than four times the amount anticipated—have been sent abroad by the American churches through the "contributed goods" program of Church World Service and Lutheran World Service. The supplies consisted of food, clothing and medicine. Pastor Comba of the Waldensian Church told World Council officials that in recent years CROP food has kept in good health 40 per cent of the children in Italian orphanages and other institutions.

ROBERT B. TILLMAN.

A PARSON PONDERS

Rupert Brooke, the young poet who had suddenly arrived, enjoyed a memorable day with Henry James, then a veteran novelist. The parting word was never forgotten by the younger man: "He told me not to be afraid of being happy."

This advice has a special relevance for young parsons. "The pursuit of happiness," an inalienable right of laymen, may be denied to the clergy. Among those who have been starched before they were washed, the laughter of parsons is regarded with suspicion. The sad countenance, the solemn tone, the cultivation of dullness as a virtue, the mind that never lights up—these are in many circles considered the badges of the cloth.

Strange how this idea ever secured any acceptance, especially when the warning is ever before us: "Be not of a sad countenance." Without doubt, the air of seriousness gives a false impression of depth of mind. The merry heart is suspected as being a mark of frivolity. "I tried to be a philosopher," said someone, "but cheerfulness was always breaking in." The cultivation of happiness may slow down into the cult of sappiness.

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Favor 'Practical' As Sermon Test

Panel at Richmond Seminary Agrees on Need for Pulpit to Help Solve Everyday Problems

RICHMOND, VA., Sept. 21.—The importance of down-to-earth sermons dealing with everyday life was emphasized in discussions on preaching held at Union Theological Seminary (Presbyterian, U.S.) here in August. A panel of five theologians, discussing questionnaires dealt with at Northwestern University some years ago, agreed that churchgoers are not concerned with mere history; they want advice on how to face life's practical problems. Participating in the panel were Pres. Ben R. Lacy of the seminary; Donald G. Miller, professor of New Testament; Robert W. Kirkpatrick, professor of homiletics; George A. Buttrick of New York city; and Dean John W. Thomas of the seminary's summer school of graduate study, who was chairman.

Ministers Submit Their Sermons to a Clinic

A preaching clinic was a feature of the seminary's summer school of graduate study July 28-Aug. 7. Ministers delivered typical sermons, which were then criticized by members of the faculty. This was followed by open discussion, during which members of the congregation asked questions pertinent to the preaching and to the faculty's criticism. Practical helps were supplied by such workshop tools as tape recordings and the facilities of the recently developed Reigner library of recorded sermons. George A. Buttrick of New York city, who headed the summer school faculty, presented a series of lectures on "The Message of the Preacher." Some 80 ministers from 16 states were enrolled.

Episcopal Church Has Part in Tercentenary Celebration

Addressing the homecoming service held at Yeocomico Episcopal Church during celebration of the 300th anniversary of the formation of Westmoreland county on Aug. 16, Henry St. George Tucker, formerly presiding bishop of the Protestant Episcopal Church, declared that "we must establish among ourselves a Christianity vital enough to stand on the offensive and so strong as to be a counterforce to influences like communism threatening to overturn much of the world." In a survey of religion in Virginia, Bishop Frederick D. Goodwin pointed out that the life of the old (Anglican) established church in the state began to weaken after passage of the Act of Disestablishment in 1786. "A deep hostility toward the church arose because of a lack of worthy spiritual leadership," he said. "The church drifted away from the old paths which it had followed. It took a crosscurrent revivalistic movement instituted by other religious groups to revive it."

Provide Open Air Religious Services at Luray

Every summer since 1944 the Luray, Va., ministerial association has conducted open air religious services on 10 Sunday evenings beside the "singing tower" at the entrance to the famous Luray caverns. The carillon tower was presented to the city of Luray in 1937 by T. C. Northcott (now deceased) in memory of his wife. Attendance at the services averages 1,000, with a high of 3,000 one evening last summer when the speaker was E. Stanley Jones. The Luray ministerial association charters a bus to provide free transportation for people in the immediate region. For some of the services, massed choirs from 15 nearby Shenandoah valley churches of various denominations join their voices with the music of the carillon.

Negro Begins Term on Richmond School Board

On Sept. 1 Booker T. Bradshaw became the first Negro to sit on the Richmond school board since Reconstruction days. He was elected to a two-year term on Aug. 24 by the city council, without a dissenting vote. A graduate in business administration of the University of Illinois, Mr. Bradshaw is president and treasurer of the Virginia Mutual Benefit Life & Insurance Co., a trustee of Virginia Union University, and an active participant in various civic and business organizations.

And So Forth

Frank W. Price, last Presbyterian, U.S., missionary to leave Communist China, has accepted a pastorate at New Monmouth Presbyterian Church near Lexington, Va. Dr. Price spent 30 years as a missionary in China. He and his wife returned to this country last November after 22 months' detention in Shanghai.

Robert B. Echols, since 1942 rector of Richmond's historic St. John's Episcopal Church, where Patrick Henry made his "Liberty or Death" speech, has resigned to serve a parish in Tacoma, Wash.

Ground was broken Sept. 2 at Massanetta Springs, Va., for the $350,000 Sunnyside Presbyterian home for the aged. The brick building will house 70 elderly persons. From the ample grounds there is an inspiring view of the Blue Ridge mountains.

After 17 years at Richmond's First and Merchants National Bank, most recently as assistant cashier and personnel manager, William W. Pendleton, 37, has decided to give up his business career and become an Episcopal minister. Mr. Pendleton, who served in the army in World War II, comes from a deeply religious family and was strongly supported in his decision by his wife. He entered Virginia Theological Seminary at Alexandria Sept. 16.

B. M. Wilkinson, under whose ministry 1,229 new members joined Grove Avenue Baptist Church here, has accepted a call to the pulpit of First Baptist Church, Lakeland, Fla. F. W. BURNHAM.

Christian Scientists Sponsor Radio Series

A new series of weekly 15-minute radio programs illustrating the power of prayer in everyday life was launched Sept. 15 by the Christian Science church. Featuring tape recordings of religious experiences recounted by persons in many walks of life, the programs are being broadcast on some 600 stations in the United States, Canada, Australia, New Zealand, Latin America and Europe.

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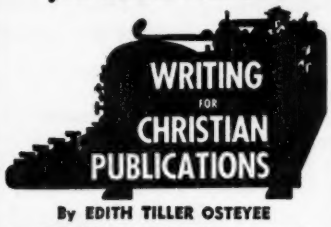

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With Free Texts Supplied, State Sets Up Commission to Help Select Titles, Take Complaints

MEMPHIS, Sept. 21.—This fall, for the first time, Tennessee children are being supplied with free textbooks. The law establishing a state textbook commission provides that books are to be examined by a state committee of representative schoolmen, which will place approved titles on a list from which committees from local school systems will select those they consider best for local use. Books thus selected are to be submitted to school boards for final approval. In all examinations, care is to be taken to withhold approval from "all subversive material."

Commission to Handle Complaints Against Textbooks

In accordance with its interpretation of the resolution governing its responsibility, the state commission has established criteria for determining whether to hold a public hearing in cases of complaint against textbooks. Those who appear to testify will be asked whether they have filed a written complaint; whether they have read the book in question, and, if not, what is the source of their complaint; whether the complaint is based on hearsay or on a review which quotes portions of the book out of context; and whether the witness has on hand a copy of the book with complained-of passages marked. So far, the commission has found that there is no evidence of subversion in textbooks used in Tennessee's public schools; that there are wide differences of opinion among citizens as to the "wisdom" of certain illustrations, examples and presentations of controversial matters in some of the texts; and that the supply of superior books from which to choose is "very limited." It has concluded that the schools are trying to give youth a deep appreciation of democracy, that the study of controversial issues is an essential element in education, that due precaution should be taken to protect the democratic right of people to disagree, that any author dealing with controversial issues will present views with which some people disagree, that Tennessee's teachers are loyal citizens, and that "adequate instruments" exist to insure selection of nonsubversive textbooks—among them teachers, school boards, publishers and parents.

Violence Attends Negroes' Moving

Severe conflict and violence have marked the moving of Negroes into parts of Memphis commonly referred to as "gray zones." Housing in this city has been strictly segregated. The only hope for more housing for Negroes is for them to move into "gray zones" as whites move out to "better" communities. The Memphis and Shelby County interdenominational ministers' alliance (Negro) said of the recent bombing of a Negro home in such an area: "We feel that this act violates all decency and basic democratic rights, and shatters the hopes and efforts of the leaders of the colored

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people to bring about a peaceful solution of housing and other social problems." The alliance commended city officials for giving the area 24-hour police protection. . . . Local physicians are concerned because the city has no beds, either private or charity, for in-patient psychiatric care of Negroes. . . . Radio station WDIA is cooperating with the Memphis park commission on a plan whereby the Fairgrounds amusement park is to be open exclusively to Negroes on Monday nights. Previously, Negroes could use the park only during the brief tristate fair (Negro) held following the annual midsouth fair. If attendance is good, the plan will be made permanent.

Southwestern Gets New Library

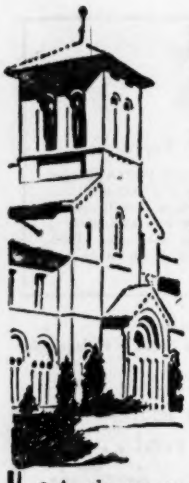
When Southwestern-in-Memphis' 105th annual session opened this fall, students found a $1½ million library building to replace the cramped third-floor quarters which have served as the school's library for 28 years. The building, whose Gothic style ties in with others on the campus, was presented by Mr. and Mrs. A. K. Burrow of Memphis. It is the largest gift ever made by a single family for Christian higher education in the history of the Presbyterian Church, U.S. Mr. Burrow, son of a Presbyterian minister, gained his wealth in the cotton trade. The new library will be dedicated Oct. 8 with an address by C. H. Faust, a former dean at the University of Chicago who is now president of the Ford Foundation's fund for the advancement of education.

Tennessee Governor Calls for Continuance of TVA

Speaking to the West Tennessee farmers' and homemakers' institute recently, Gov. Frank Clement warned that the state may face a "localized depression" by 1956 if TVA appropriations continue to be cut. He urged his listeners to join the battle to keep TVA operating under the present system. Clement said his administration has provided more money for farm research and extension work than any other in the state's history. New funds voted include $200,000 for research and $100,000 to continue agricultural education through extension programs. Because he frequently preaches for Billy Graham, whom he greatly admires, there have been persistent rumors that Clement would team up with the evangelist. However, he killed those rumors by saying in Memphis recently: "Any call that I accept to the ministry will come from above, not from my political enemies. . . . It is highly flattering to be thought of in connection with my dear friend Billy Graham, but my main thought and effort just now is to be a good governor, and my present plan is to be a candidate for political office when my term has ended." Many interpret that statement as an announcement of 32-year-old Clement's candidacy for the U.S. Senate.

Homer A. Tomlinson Takes Step To 'Reunite' Church of God

Bishop Homer A. Tomlinson, head of the faction within the Church of God which has its headquarters in Queens Village, N. Y., and is known as the "Church of God with Bishop Homer A. Tomlinson as General Overseer," has announced that he will establish a church in Cleveland, Tenn., to



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be known simply as the Church of God. He says his purpose is eventual reunion of the three factions of this denomination. Cleveland is headquarters of the other two factions—known respectively as the Church of God of Prophecy (headed by Tomlinson's brother Milton) and the Full Gospel Church of God (headed by Bishop Zeno Tharp). Homer A. Tomlinson says he hopes by this move to bring about a reunion between his group and his brother's and prompt the Tharp group to seek affirmation of a Tennessee supreme court ruling this year that the Church of God of Prophecy cannot use the simple "Church of God" appellation. The Tomlinson brothers, whose father founded the original denomination, were estranged during the complex 20-year legal struggle over control of the church. [See The Christian Century for Sept. 23, p. 1090. Religious News Service reports that Homer A. Tomlinson spent several hours in police custody after he came to Cleveland during the annual assembly of his brother's faction and created a disturbance among the 5,000 delegates by trying to erase with black paint the name "Church of God of Prophecy" from the sign outside the church building.—ED.]

And So Forth

During its 50th anniversary meeting here in late July, the Tennessee education congress, an auxiliary of the state Baptist missionary and education convention (Negro), dedicated a junior college in buildings formerly occupied by St. Agnes Academy and recently purchased by the convention.

Gov. White of Mississippi says that "influence and money" have been used by several groups to block a scheduled special legislative session Sept. 15 to consider equalization of the state's racially segregated school system.

Ed McCuiston, supervisor of Negro education in Arkansas, has drawn up plans to create 100 Negro high school centers to aid in equalizing that state's white and Negro school facilities. The plan would eliminate many small, inadequate schools.

MARSHALL WINGFIELD.

The Church Roll

L. Maynard Catchings, pastor of Plymouth Congregational Church, Washington, D. C., has been appointed by the National Council of Y.M.C.A.'s to head a three-year project aimed at improving race relations on U.S. college campuses.

Henry F. Wind, Lutheran Church—Missouri Synod pastor of Buffalo, N. Y., has been elected executive secretary of his denomination's Board of Social Welfare, with headquarters in St. Louis.

David McKeith, Jr., executive vice-president of the American Board of Commissioners for Foreign Missions, is visiting the board's projects and institutions in Ceylon, India and Turkey. He will return in December.

Recent deaths in the field of religion: Jean Richardson Lingle, for 43 years a Presbyterian missionary in China, where she long served as principal of two schools in Changsha, and widow of William Hill Lingle, pioneer missionary in Hunan province, on Sept. 12, at the age of 85. . . . Alfred T. Jörgensen, prominent leader in the Church of Denmark's social welfare work, for 36 years religion editor of Denmark's largest daily newspaper, *Berlingske Tidend*, and author of nearly 30 books on the Bible, church history, philanthropy and international church relief work, in mid-September, at the age of 79. His son, K. E. Jordt Jörgensen, is The Christian Century's news correspondent for Scandinavia. . . . Courtenay H. Fenn, formerly China secretary for the Presbyterian, U.S.A., Board of Foreign Missions, and before that head of the North China Union Theological College and of the Union Bible Institute of Peiping, on Sept. 17, at the age of 87. A distinguished scholar, Dr. Fenn compiled a Chinese-English pocket dictionary, a concordance of the Mandarin Bible and several Bible commentaries in Chinese. . . . Frank C. Streufert, for the past 20 years director of missions for the Lutheran Church—Missouri Synod, on Sept. 17, at the age of 79. Six of Dr. Streufert's seven sons are Lutheran pastors.

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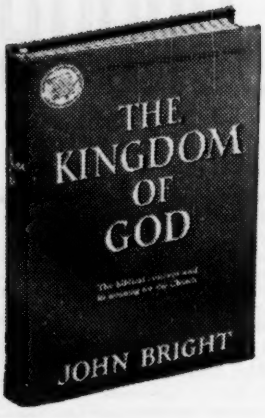

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